Church – 1917

ADDRESS OF THE COUNCIL OF BISHOPS, A. M. E. CHURCH

The Christian Recorder Staff

To the Clergy, Membership and Congregations of the A. M. E. Church—Grace, Mercy and Peace Be Multiplied!

The historic spot upon which we meet, is full of suggestion. Wilberforce, the Mother School of our Denomination, holds this week its fifty-fourth Commencement, while Payne Theological Seminary, an adjunct to the University, celebrates its twenty-fifth Anniversary.

The Seminary bears the name of the founder of the School whose name and work for the cause of Christian education carry us back to those early days of our Church life, when its leaders had to walk by faith, and not by sight.

The first building of this forward movement was destroyed by fire, but with faith sublime, the second was started with no more visible signs of the help needed to carry forward the work, and no less confidence in ultimate success.

The growth of this, the Mother School, and the more than a score of others started since, reveals a story of faith, work, and sacrifice, that needs no further exemplification.

The World War

We would call attention to the evident guiding of Providence that can be so clearly seen in the past history of our Church and people, in order that they may not be easily moved by the anomalous world conditions that are now upon us.

To see the handiwork of civilized man, work of art and science in both secular and religious monuments, the work of years and centuries of effort by the most progressive among men, wantonly destroyed: and to see human life ruthlessly sacrificed by the inventive genius, not of a pagan, but Christian civilization, apparently just to satisfy the unregenerated human instinct of selfishness and the love of power and dominion, is enough to cause the Heathen to once more say, "Where is now thy God?" and to severely try the faith of some hitherto strong believers in God.

We deem it expedient just now, to point out, and emphasize the fact that the cause of the dreadful conflict and slaughter is of earth, and is not an evidence that God is less personal, nor that Christianity is a failure. There is somewhere hidden away in the camp of the civilization of our times, "a golden wedge, and a goodly Babylonish garment."

Instead of questioning the truth of Christianity, with its doctrine of the Incarnation, Atonement, and power to save to the uttermost, we should seek out the cause of our defeat and humiliation, and like the people of Nineveh, beget ourselves to sackcloth and ashes. In the physical world we do not expect to sow tares and reap wheat. In things moral and spiritual, we cannot hope to reap the fruits of the Spirit, if we have sown to the flesh.

Nor is it a time to search out the sins of others, and hold them up as the cause of the evils by which we are surrounded, and exonerate ourselves from blame. All have sinned, and all must suffer. Some have sinned by commission, and some by omission. Some have set the example, and others have become partakers of their sins, and all are alike guilty. The sins of the fathers are visited upon the children, when in their turn the children commit the sins of their fathers.

The day of reckoning may be long delayed, but at last, it comes alike to individuals and to nations. Images and empires of gold, and silver, and brass, and iron mingled with clay, may be built up and worshipped by their votaries, but the "stone from the mountain" will finally roll upon the colossus, and grind it to powder.

We appeal especially to those for whose intellectual, moral and spiritual guidance we are so largely responsible, to earnestly contend for, and hold fast to, the faith that was once delivered to the saints. Be not mystified and turned aside by the voices and sounds of those who would acclaim that religious standards and doctrines can no longer be relied upon. He who has guided the world through the ages, though His almighty hand could not always be seen in the affairs of men before His purposes were fulfilled, still holds the reigns of government, and has all time, and all eternity in which to fulfill His purposes.

We exhort to temperance, and sobriety, and economy; industry and right living in every respect, backed up as this must be, by the life in Christ, without which no life is a success, no nation secure, and no civilization enduring.

The Exodus

We would call attention to the unsettled condition of our people, on account of which thousands are leaving the homes of their childhood, and the childhood of the generations of the past, to seek a new home under new and untried conditions. Whatever may be the cause or causes of the exodus, the fact remains the same, that the sudden change, both as it relates to climatic and customs, will be accompanied by problems varied and serious.

Our church work is situated in the very heart and centres of the portions deserted, and those to which many

METHODISTS STUMBLE ON NEGRO QUESTION

Constitution

Reunion Commission Adjourns But Will Meet Again on June 27. 1-3-17

Baltimore, January 2.—After adopting a resolution that leaves open the door for future negotiations and sets June 27 as the date for the next meeting, the joint commission on unification of the Methodist Episcopal church and the Methodist Episcopal church, south, adjourned today.

It is understood the disposition of the negro Methodists was the one problem for which no solution was found. Bishop Earl Cranston, of the northern body, was named chairman of a committee appointed to deal with this question and report at the next meeting.

The resolution says it was agreed that the fundamental and vital issues were the general conference and its powers; the jurisdiction conferences, their number and powers, and the status of the colored membership of the Methodist Episcopal church in the reorganized church.

"It was believed," the resolution continues, "that if agreement should be reached touching the three items mentioned above, with time and patience and with the help of the Holy Spirit, the details of a plan for the unification of Methodism could be worked out.

"We are happy to be able to report that we find ourselves in general agreement concerning many of the questions involved. However, in view of the magnitude of these questions, it was manifestly impossible for us to reach final conclusions. For further consideration, therefore, we have referred these subjects to strong committees, with instructions to present a detailed report at a session of the joint commission to be held June 27 at a place to be designated."

Western Baptist Convention.

Convening With the Maple St. Baptist Church, Des Moines, Iowa, July 10115, 1917. Women's Auxiliary on July 10-11, and the Convention PropThursday Through Sunday.

OFFICERS.

REV. T. L. GRIFFITH, D. D.,
President, Topeka, Kansas.

REV. S. A. MOSELEY, D. D.,
Vice President, St. Louis, Mo.

REV. E. A. WILSON, D. D.,
Cor. Sec'y, Muskogee, Okla.

REV. J. GOINS, D. D.,
Cor. Sec'y, Jefferson City, Mo.

REV. GEORGE McNEAL, D. D.,
Treasurer, Kansas City, Kans.

REV. D. A. HOLMES, D. D.,
Auditor, Kansas City, Kans.

REV. I. A. THOMAS, D. D.,
Statistician, Evanston, Ill.

PROF. C. W. RODGERS,
Field Sec., Des Moines, Iowa.

thousands come. The greatest wisdom and patience will be required by both pastors and people to meet the pressing combination of circumstances consequent upon the movement.

Those who remain at their homes must co-operate with the sociological movements that are sure to be put into action, to discover the causes of the unrest, and find a remedy. In the novelty and excitement of the movement, many will be tempted to sacrifice the accumulations of years, to experiment on the change. In such cases, the wisest council will be needed, and must be forthcoming from those who should be competent to give it.

If wisdom and righteousness prevail in the councils of those to whom we have a right to look, there is no good reason why changed conditions might not so work to the benefit of those who remain, that restlessness would cease, and conditions become settled. With an opportunity to make a living, to enjoy privileges of citizens of a democracy, a chance to educate their children, and feel that measure of security as to life, which alone can bring contentment, the exodus as such, will cease. It is expected that individuals will move freely from place to place as business or inclination may suggest, but the sudden, and simultaneous departure of multitudes, never takes place without a sufficient cause.

Evils to be Avoided

As to those who have found a new home in a different climate and amid new economic conditions, a welcome and feliowship should be extended by those whose guests they are. Care should be had that the exploiter, who awaits the coming of the unsuspecting stranger, be frustrated in his nefarious purposes.

The haunts of vice, with open door and hearty welcome, will constitute one of the gravest dangers to be encountered. The innocent seeker of recreation and pleasure, may become an easy prey to the professional proprietors of questionable resorts. The more innocent amusements of the billiard saloon class, are but stepping stones to leisure and idleness that easily lead to vice and ruin.

The wily politician will be on hand to give in exchange a mess of pottage for a birthright. These are some of the evils prevalent in the larger cities where many find remunerative employment. Unless the Church of God, with multiplied forces and agencies, material and spiritual; with ceaseless vigilence and untiring activity, counteracts the ever present evil influences, the freedom and opportunity sought, may but result in a new form of bondage.

It is our duty as a church, and a privilege as well, to stand guard in every particular where opportunities, advice, and encouragement can be given, and dangers pointed out.

The Divine Aspect

Finally, whatever may be said or done, as it relates to the crisis through which we as a nation and a people are passing, let us ever remember, that the wisdom of the wisest is not sufficient to so read and interpret the signs of the times, as to perfectly understand all that is involved in this great upheaval, or what will be the final outcome.

As Christians, it is enough for us to know that God is not the author of sin, and has no pleasure in its evil consequences. If, in vindication of His righteous laws, iniquity is permitted to abound for a season, it is only that even the wrath of man may be made to praise Him.

One sure interpretation of these things that are hard to understand is, that God is calling aloud for a closer walk with Him; and to this end we exhort to prayer and reconsecration. Prayer that is of faith, and consecration that is complete.

In all the pressing demands for things material, let us not neglect to seek first the kingdom of God and His righteousness. Like Abraham, we may go forth, not knowing whither, but if like him, we are faithful, it will be reckoned for righteousness; and in the end we shall be able to confirm the truth, that all things work together for good to those who love God and keep His commandments.

Our age is full of skepticism. Many who are regarded as the intellectual lights of the world can least be trusted in things spiritual, and yet their commanding position among men, demands for them a respectful hearing upon all subjects: this makes them therefore all the more dangerous in their influence upon society.

But the world's greatest teacher, who alone is the light of the world, is the only safe guide. His truths have been tested in all the ages past, and still stand impregnable, and will endure forever. Walking in this light, and in this truth, the humblest of earth may feel secure.

On behalf of the Council:

BENJAMIN F. LEE, Chairman,
JOHN HURST, Secretary.

METHODISTS DIVIDE ON NEGRO QUESTION

Constitution

Traverse City, Mich., July 3.—The conference of the commission on unification of the Methodist Church in America adjourned today. It was announced that the conference failed to reach an agreement. The question of whether the negro Methodists of the south should have a seat in the law-making body of Methodism was the issue which kept the branches of the church from an agreement, it is understood.

The conferees will meet again on January 23 in a southern city not yet decided upon.

BAPTIST CONVENTION OF NEW ENGLAND MEETS

N B. Dodson Re-elected President of S. S. Convention, Mrs. Holland of Women's Department, and Rev. W. B. Johnson of Convention—Big Meetings on.

The 43d annual convention of the New England Baptist Missionary convention began Thursday at the Ebenezer Baptist church, Rev. C. A. Ward, pastor.

On Friday it elected officers as follows: President, Rev. W. Bishop Johnson, LL. D., Washington, D. C.; vice-president, Rev. J. C. Jackson, D. D. Philadelphia; Cor. Sec., Rev. W. A Harrod, Ph. D., Philadelphia; Recording Sec., Rev. S. W. Smith, D. D., Yonkers, N. Y.; treasurer, Rev. R. D Wynn, D. D., Jersey City, N. J.

The officers of the Women's Missionary Department elected were: President, Mrs. E. B. Holland, Providence, R. I.: vice-president, Mrs. A. W. Viney, Brooklyn, N. Y.; recording secretary, Miss H. B. Holt, Elizabeth, N. J.; corresponding secretary, Miss Savannah Ashe, Bridgeport, Conn.; treasurer, Mrs. S. A. Harris, New York.

Thursday evening a big meeting was held and $224805 was raised for the Northern Baptist University, Rahway, N. J. The union of Baptist and free Baptists was discussed.

The Sunday School Convention was held Tuesday under the lead of Mr. N. B. Dodson; vice, A. J. Carey; 2nd V. E. A. McCurdy of Boston made the welcome address as Superintendent of Ebenezer's S. S.; response by Mr. A. J. Carey of Plainfield, N. J. After a fine session officers were elected. President, N. B. Dodson; vice, A. J. Coney; 2nd vice, H. S. Stevens; Cor. Sec., Mrs. I. C. Beaman; Cor Sec., Mrs. C. Y. Harris; auditor, Rev. W. O. Harris.

Afro American 10/20/17

NEGROES GET $115,000 CHURCH

Chicago, Oct. 17—The first step in the extension of the Methodist Episcopal Church in this city was taken last Thursday when the South Park Avenue M. E. Church was turned over to the St. Luke Methodist congregation. The church is valued at $115,000 and is said to be one of the finest pieces of architecture in the country. Mayor Thompson was at one time a trustee there.

The turning over the church was in the form of a lease and is in line with the new policy of the Methodists of the city who expect to spend three million dollars in the next five years in building new churches especially in districts thickly populated by colored people as well as foreign elements. It is also planned to erect a social centre on South State street to cost $150.000.

Church—1917

The Universalist-Missionary

"God Is Love"

PUBLISHED BY THE SUFFOLK NORMAL TRAINING SCHOOL

VOL. XI, NO. [illegible] SUFFOLK, VA., ~~FEBRUARY~~ March, 1917 50c a Year of 9 Months

NEGRO UNIVERSALISTS

It may be easily conceded that what is good for the white man is also good for the black man. And he is not so dull in learning and accepting this fact. This has been going on ever since he first saw a white man. If the white does a good thing, the black man does it. If the white man does a bad thing, as a matter of course, the black does it too. Almost perfectly natural. If the white man is first in law, medicine, inventions, discoveries, or church, the black man is second. If Peary discovered the North Pole, a black man took his picture. The story goes that only two of them reached it, and one of them was a black man. And if the white man goes to war, why, most assuredly, the black man goes too. For he is second in war, last to leave the battlefield, and seldom, if ever, in the hearts of his countrymen. But you may always expect him to turn up somewhere. There is no religious faith too large or too small for him to grasp. He can believe anything that the white man, or anybody else, can believe.

While in Boston, a few years ago, I found myself suffering with a very severe attack of lonesomeness, because of the fewness of colored Unitarian and Universalist ministers. But soon, I was somewhat relieved by the acquaintance of a real Negro Unitarian minister. For awhile, we stood exchanging glances at each other. He was the only colored minister in his church, and I—well, I do not feel as lonesome now as I did then. My faith is growing stronger every day.

I have just finished reading a little booklet entitled "One of Freedom's Battles, Where It Was Fought, and To Whom the Victory Was Due." It is a tersely written abridgement of the history of the beginning of the Universalist Church in this country. There are only twenty-four pages. One of the facts that impressed me most, is that one of the eighty-five signers of the Gloucester compact was a Negro. Yes, a real Negro—Gloster Dalton. He was not the first, second, or the last one to put his name to that compact, but the forty-fifth one. The establishment of the Universalist denomination in America was not made on flowery beds of ease. Our father, John Murry, and those whom he gathered about him, underwent trials that, perhaps, very few of us can stand in this day. Those men and women had convictions, and they dared to stand for them even when their lives were in jeopardy. In this day, we find men and women who are daunted by a little proscription.

The Independent Christian Church, of Gloucester, Mass., very largely contributed to the establishment of the Universalist Church. In 1785 an amended compact was drawn and signed by 85 men of the Gloucester Church. Gloster Dalton, a Negro, was one of them. He died twenty-eight years later. After his funeral, Mr. Parson Jones paid him the following tribute: "April 11th, 1813, Gloster Dalton, an African supposed to be ninety years old. The said Gloster Dalton was an honest, industrious man and belonged to the Independent Church Society many years. He was a native of Africa and brought away a slave, so called. For there are no slaves, all men are born free."

For the next fifty or more years, we have but little, or no record of the part taken by Negroes in the Universalist Church. Some years ago, I have not the exact date, the late Rev. Joseph Jordan, of Norfolk, Va., went to Philadelphia, Pa., to work. The gentleman for whom he worked was a member of the Messiah Universalist Church, the Rev. Dr. E. C. Sweetser, pastor. Here he had the opportunity of hearing the great faith preached. And he also found that if this faith was good enough for the white man, it was also good enough for the black man. He was admitted to membership in that church; licensed to preach, and was returned to the South, where he organized churches in Norfolk and Suffolk, Va. Since then there has been a slow, but sure, gathering together of us who believe in "The final harmony of all souls with God." There are quite a few of us, but we are so far apart that it is hard to effect many organizations. In getting about from place to place, I find very many declared, out-spoken isolated Universalists. And much of our literature sent to me for this Mission is remailed to these isolated Universalists, and also, to the possible and prospective Universalists.

By permission of my very much improved health, I am enabled to get among the people and find out who is who. While attending the Teachers' Association at Roanoke, Va., some days ago, I was agreeably surprised to find so many Universally inclined. When many found that I am a Universalist minister—the first that they had ever seen, I was soon converted into a question box. All sorts of questions were given me. I was very much pleased to note the manifested interest of a professor who is a graduate of one of our best universities. Among the things that he wanted to know is, "If all men shall finally be saved, what is the use of us working so hard to be saved now?" At first I thought his question to be somewhat irrelevant. But I soon found that it gave a chance for an explanation. So I answered him by asking a few questions. 1. Is is the will of our Father that we should obey Him, live good lives and be happy while in this life? 2. Is life continuous, or is it ended by death? What affect has death over our lives? 3. What is the last enemy of the soul? 4. Is the soul mortal? 5. Is a change of place a change of character? 6. Does the interest of Christ in the soul cease at death, and that in the future world it will be left

(Continued on Page 4)

BISHOPS IN COUNCIL URGE ACTION

Christian Recorder

ADDRESS OF THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH

3-8-17

(Special to Recorder.)

To the Ministry and Laity of the African Methodist Episcopal Church:

The bishops of the African Methodist Episcopal Church now in session at Hot Springs, Ark., as leaders of more than two millions of people of African decent, with an eye single to the glory of God and what they believe for the best interest of the people whom they under God have the honor to lead, do proclaim and declare that it is for the best interest of our people to be loyal to the United States of America under any and all circumstances, though the condition and circumstances of our civic and political rights are abnegated and we are constantly told that this is a white man's country, nevertheless, we believe that such sayings are based upon ignorance and race prejudice more than upon reason and that that class of people does not represent the spirit and genius of the fathers of our country. We believe that the best interests of any country are best conserved by the doctrine of equal rights to all and special privilege to none.

We, therefore, call upon the President and Congress of the United States of America to stand by the provision of the Federal Constitution in all of its relations to its citizens regardless of race or color so that all men shall be free and equal under the law.

We hold that the framers of this document were wiser than they knew having been guided by Almighty God in the work they did, for in this document they declared that all men are born equal with certain inalienable rights among which are life, liberty and the pursuit of happiness. We hold that these rights are sacred to all men and valued alike by all men. We, therefore, appeal again to those in authority to maintain inviolate the rights stipulated in the Federal Constitution.

We deplore the persecution practiced against our people, not as it appears in the dividing the races, but as it appears in the discrimination of the services rendered. We feel that we are not getting equal value for the dollars spent by our people on public carriers, and in other places of public utilities. In many of our States the people whom we lead are becoming restless and we believe that this restlessness is based upon their treatment. It is a fact well known that in many sections of our country we have no rights that the people among whom we live feel bound to respect. In fact, some of the communities in which we live are outlawed, defying all constituted authority and summarily punishing the people even to the extent of taking lives without judge or jury.

Migration

To a very large extent, this has been resorted to as a remedy and protest against the many injustices to which we have for a long time been subjected.

Therefore, we feel that to some extent, at least, it is quite justifiable in that more congenial communities in which to live and rear our children be sought. Nevertheless, we earnestly advise that under any and all circumstances every one concerned seeks to know, first, where he is going; second, conditions surrounding before we sacrifice our home and belongings.

We believe that right and justice will prevail in a Christian country. Therefore, we appeal to the ruling classes to give us more equable treatment. We believe this will quickly allay present agitation. We urge our pastors everywhere to provide certificates of character to our people migrating.

Temperance

We feel the pressing necessity for a more vigorous and determined effort being made by our branch of Methodism in unison with the splendid spirit of reform and mighty crusade which is being waged against the arch enemy Intemperance throughout the Nation, and earnestly commend it.

Publications

We deplore the misuse to which the columns of our "Recorders" have been and are being put, in the matter of personal abuse and slander. Their mission is to advocate our causes, diffuse intellectual and moral light throughout our Zion and promote the well-being of humanity and the peace of the Church. We urge upon our Boards having the management of our Church papers under their control to see to it that our editors give us clean sheets and that all personal abuse and slander be kept out of our Church periodicals and that the spirit and laws of our Church in all particulars be adhered to.

Concerning the Holy Communion

Finally, we deem it of utmost importance to direct the attention of the ministry and members of our Church to certain practices that have been observed among them in the administration of the Holy Sacrament, practices, which to a large degree, seem to indicate an utter lack of understanding of its character and place in the Church and which is the intention of this message to remove.

First: As Methodists, we do not

teach the doctrine of trans-substantiation, but we do believe in the Spiritual presence at the Communion to those who worthily receive it.

Second: We believe there is sufficient warrant in the Scriptures for the use of unleavened bread at the Communion, and on account of the awful ravages of alcoholism, we recommend the use of unfermented wine.

Third: According to the best usages of which we have a knowledge and that which seems to us to best represent becoming reverence, we suggest that the bread should be broken and reverently placed into the open hand of the communicant, and the cup be passed from one to the other. Nevertheless, since our age has become so awakened upon the importance of avoiding the distribution of disease germs, we deem it prudent to leave the use of the individual cups to the discretion of our pastors and congregations.

Fourth: In the administration of the Holy Sacrament, the greatest solemnity possible should prevail. The hymns selected should be appropriate to the occasion and talking, and moving about in the church at the time of administration, is highly improper.

The greatest care should be had to guard the elements from flies, which(if permitted, will swarm about the table, and also to avoid dropping portions of bread upon the floor to be trampeled upon.

Fifth: In the earlier days of the Church, fasting was regarded as an important means of preparation for the Communion. Especially was this observed on Good Friday, and often on a portion of some day of the week preceding the monthly or quarterly Communion.

Fasting and abstinence are enjoined by our Discipline, and for the spiritual benefit of the Church we recommend a more frequent observance of this important means of grace.

Yours for God and the race,
B. F. TANNER,
B. F. LEE,
EVANS TYREE,
C. S. SMITH,
C. T. SHAFFER,
L. J. COPPIN,
H. B. PARKS,
J. S. FLIPPER,
J. A. JOHNSON,
W. H. HEARD,
JOHN HURST,
W. D. CHAPPELLE,
J. H. JONES,
J. M. CONNER,
W. W. BECKETT,
I. N. ROSS,
Bishops.

BISHOPS' EASTER MESSAGE FOR MISSIONS

To the Ministers, Members and Friends of the A. M. E. Church, in all parts of the World:

Greeting:—

It is our good pleasure, in our official capacity as the chosen superintendents of the connectional life of the Church, to join with our honored Secretary of the Missionary Department to call your attention to the duty of the Church in realization to mission fields, and to urge upon you the imperative need of a liberal missionary offering on Easter Sunday April 8, 1917 (the second Sunday in April).

For many years it has been the very appropriate custom in our Church to set apart Easter Day for an offering for missions, and it is most becoming that this one Sunday in the year should be given up entirely to this cause The work of the Church in the mission field has been greatly strengthened; new stakes have been driven; new opportunities have been embraced, and new responsibilities have been assumed.

The need for spreading the gospel was never so imperative as it is today. At home, the increased cost of living has made the problem of the mere support of our mission preachers a very grave one; and abroad, the increasing competition of the forces of darkness, call more and more for the best possible trained men and women. We are now committed to this work in the name of God, and we cannot go backward.

The burden of the salvation of the world ought to be at this time upon the heart of each one, and the question, "What shall I do for the cause of Christ in the mission lands?" must receive its answer largely upon the basis of what each one does at this Easter time.

The law of the Church directs that the entire collection for Easter Sunday shall be devoted to missionary purposes. Let each church and each pastor obey this law. Let all arrange far enough ahead so that nothing will interfere with the carrying out of our Discipline, both in spirit and in letter. Rev. J. W. Rankin, Secretary of Missions, has provided a suitable program for every service on Easter Day. These programs and directions for sending the missionary offering will be furnished.

Let no one neglect this great duty, no not one!

Again, in the name of our dear Lord, we call upon you to help advance His Kingdom, to carry the light just a little further into heathen darkness, and may the blessings of Him who is able to keep you in all goodness and holiness and faith be upon you, and remain with you always. Amen.

BENJAMIN T. TANNER,
B. F. LEE,
EVANS TYREE,
C. S. SMITH,
C. T. SHAFFER,
L. J. COPPIN,
H. B. PARKS,
J. S. FLIPPER,
J. ALBERT JOHNSON,
W. H. HEARD,
JOHN HURST,
W. D. CHAPPELLE,
J. H. JONES,
J. M. CONNER,
W. W. BECKETT,
I. N. ROSS.

THE TWENTY-FIFTH ANNUAL MEETING

PROCEDINGS OF THE BOARD OF CHURCH EXTENTION

The New Board For 1916-20 Was Recognized With Bishop Wm. H. Heard as Chairman.—Dr. Watson Rendered a Splendid Report.—Bishop Coppin and Many Others Were Present

(By Rev. W. H. Peck, Recording Secretary)

The Twenty-fifth Session of the Board of Church Extension met April 25 in Washington, D. C., at the Extension Department. It was indeed significant, this being the first session of the second century of African Methodism and the quarto centennial of the department. Bishops Coppin and Heard were present, the former being chairman of the old board and the latter of the new board. Those who expected that a clash would come by the old board refusing to make way for the new were surprised to see the old board rise to the dignity and opportunity of the moment and elect the new board to succeed them, thus complying with the provisions of the charter. Christian Recorder

The board organized by electing Bishop W. H. Heard, president; Rev. Charles Bundy, vice president; Rev. W. H. Peck, recording secretary. The following visitors were present and were introduced to the board: Dr. John R. Hawkins, financial secretary; Dr. C. H. Stepteau, pastor of Allen Church, Baltimore, Md.; Bish L. J. Coppin, Doctors Leake, Gibbons and Cooper. 5/3/17.

The following committees were appointed by the chairman: Auditing Committee—Revs. James Jones, J. T. Hall, G. B. Young; Application—F. R. C. Durden, J. B. Carter, C. P. Cole; Apropriations—J. M. Wise, L. A. Logan, G. W. Jones; Ways and Means—A. J. Wilson, Charles Bundy, W. H. Peck, James Jones, W. B. Forten, T. Haynes, G. B. Young.

The corresponding secretary's report was indeed comprehensive. It showed a total of receipts including balance brought forward to be $37,308.21, and disbursements of $16,565.25, leaving a balance of $20,742.96.

This splendid report was followed by a resolution offered by Doctor Watson of a far-reaching character, in which it is proposed to create a fund of $25,000.00 to be used in providing church homes for our people who are coming and who have already come to the North. The resolution invites co-operation upon the part of the financial, missionary and educational departments, together with the ladies of the missionary departments in making the funds and administering it. This we regard as a most wise and progressive step and is beginning the second century with largeness of vision.

Bishop Heard is awake to every phase of this new problem which the church is being forced to meet. Presiding in the South, he is face to face with these conditions. The Church must help Doctor Watson realize his vision.

The large assets reported of $373,004.41, represent very largely unpaid loans and interest. If the several churches who have used this money, some for very long periods, would pay their interest on it, it would provide the means for the placing of the Church in position to properly care for its own in this movement of the people from the South to the North.

A communication from the Metropolitan Bank to the board commending Doctor Watson's business-like methods was received by the board. We can appreciate him at this hour even more than the Metropolitan Bank. We who have seen him stand throughout the years as a faithful and tried servant of the Church.

It was a great pleasure to see the manner in which the Financial and Church Extension Departments work together; no clashing, no jealousies. There seems to be one continuous official love feast. Their hospitality is so unfringed until it became sacred and inspires every man to do his best by the Church who has honored him with privilege to serve. We can safely say that the department is entirely solvent. It can be made the most powerful arm of the Church in preparing the way for earnest endeavor in the future and our hope is that it may so be impressed upon the mind and heart of the Church that we all may awake and help make it what its founders and its present secretary have striven so hard and faithfully to make it.

W. H. PECK,
Recording Secretary of Board of Church Extension.

Action Part of $3,000,000 M. E. Building Plan in Chicago.

CHICAGO ILL. TRIBUNE
OCTOBER 11, 1917

BY THE REV. W. B. NORTON.

The South Park Avenue Methodist Episcopal church, Thirty-third street and South Park avenue, of which the Rev. J. P. Brushingham has been pastor for the last five years, and of which Mayor Thompson and former Chief of Police C. C. Healey are or were trustees, will be turned over to the Negro congregation of St. Luke's Methodist Episcopal church next Sunday.

The details of the plan are to be decided on Friday, but Dr. Brushingham, who was assigned to the Central Park church at the Rock river conference, which adjourned on Tuesday, said yesterday he had given permission to the Rev. G. R. Bryant, the pastor of the colored church, to arrange for the preparation of the building for the new occupants.

South Park Avenue church is valued at $115,000 and is one of the finest church buildings owned by the Methodists in Chicago.

Negroes Predominate.

Dr. Brushingham, who was a member of the exemption board in the district in which the church is located, said of the 207 soldiers in the draft from the district only thirty-three were white.

"The property will be leased, not given to the Negroes," said Dr. John Thompson, superintendent of the Chicago Home Missionery and Church Extension society, who holds title to the property.

"This is only a part of what we are planning to do for the colored members of the church. We intend to build a social center on South State street costing $150,000."

The plans for the Negroes was only one phase of a tremendous advance in church building, which was decided on yesterday at a meeting of the Chicago area under the presidency of Bishop Thomas Nicholson at the Union League club.

Plan 28 New Buildings.

"A campaign covering a period of five years is to be undertaken which embraces the erection of twenty-eight new buildings covering Chicago and including three institutional churches," said Dr. Thompson. "It is intended to locate the south side institutional church on the site of the present Wabash avenue church, corner of Fourteenth street; the west side church on or near the site of the Centenary church, Morgan and Monroe streets; and the north side church in connection with the Grace church, North La Salle and Locust streets. The St. Paul's church, Harrison street and South Ashland avenue, will also be extensively developed as a student center.

"The Chicago plan, which calls for an expenditure of $3,000,000, is only a part of the plans of the Chicago area, which call for $4,500,000 additional ,and of the national movement to raise $80,000,000 for home and foreign missions in the next five years. The Methodist Episcopal church, South, is coöperating in the national plan."

Church — 1917

THE JIM CROW RELIGIONISTS OF AMERICA.

He who realizes all things in the self and the self in all animate and inanimate objects of the Universe, never hates anything or any being. Hatred proceeds from imperfect relative knowledge, which makes us perceive objects as separate from one another. But when we see our true self in others, how can we hate another without hating ourselves?" Isha Upanishad, the founder of the Christian religion gave these commands to his early followers, who in turn transmitted them to the church Universal, which has persistently and craftily disregarded them and made them a dead letter— As ye would that men should do unto you, do ye even so unto them. Little children, love ye one another, as I have loved you." In these are contained the ESSENCE of true Christianity or religion which Jesus taught and practiced when he was upon the earth. Any Christian church, so called which does not include and practice these in its code of religious ethics, is a howling fraud, and whited sepulchre full of dead mens' bones. There is not a Protestant Church in America, founded by white men that may be truly called a Christian Church in the broad sense. The Methodists, Presbyterians, Baptist and Episcopal Churches have always had Jim Crow annexes and have piously, and persistently, and hypocritically sought to impress their Negro followers that the white man's God is a God, who recognizes DIFFERENCE and endorses color caste and race proscription in His church. That He, whom they worship in cushioned pews, and through the Media of high salaried clergy, is a white God, and there are thousands of foolish Negroes, who believe this flub dub, and meekly submit to the humiliating and insulting practices of these self-appointed and superservicable vice gerents of the Almighty, who on one occasion brought His servant, Peter to book for the same kind of foolishness, which many to-day are indulging in in His Church. Peter's exclusiveness, narrowness and selfishness, prevented him from taking that broad Catholic view of things, which is characteristic of Christians worthy of the name, because they "love the brethren." When he was rebuked and told that he must not call the unclean, which God had sanctified and purified, he got a pretty fair idea of his own littleness unimportance. He was just a man like other men, and like other men, he had come to think, that he was not like other men. He was a professional snob, and when God caused him to see the vision on the house top, he saw HIMSELF, as God saw him, and as these "white Christians" in America will see the acid test to the thing they call themselves, after He has applied the acid test to the thing they call religion. The Negro, ignorant of the history of the African race—of its primacy in church, and state, centuries before white men had either a civilization of a religion, and were living in caves and gnawing the flesh of wild beasts, like savages, in to which condition they are again relapsing (as notice what is transpiring in Europe today) does not seem to know that much of the Philosophy of present day theology was borrowed from the Africans of Antiquity. The ideas and phrases used by the white Christian to describe the Deity, etc., etc., are of African origin such as the "Great white throne on which God sits, The Golden Pavement," "The Thunders of His Wrath," Behold the Lamb of God." "Our God is a consuming Fire," "No man can look on God and live." A self creating God are all to be found in African mythology and symbolism.

The Phoenix, an African bird of mythology, was said to be self creating. These blacks represented Deity as an ox or bull, denoting patience, and strength, etc. Ivory represented durability, Gold, purity, the sceptre, authority, and the thunder bolt, power, the ram's head, innocence, decision and caution against too near approach. In a word says Delaney, None must presume to attempt to speak face to face with Deity, as death would be the result." All of us know that a Ram will attack any head, man's or best that approaches his. Now all these ideas of God, of His goodness, power, mercy, patience, love, charity and greatness, are decidedly African, and have been borrowed and adopted by white men, who are now dishing it out, in Allopathic doses to black men—descendants of the mighty blacks who gave to civilization the religion which white men have so badly disfigured that its remains almost defy identification. "The colored missions, scattered all over this country and supported in large part by wealthy white people, foster and encourage a spirit which Christ, the head of the Christian Church never intended, otherwise, He never would have said "For if ye love them which love you, what thanks have ye?" For sinners also love those that love them. Now the white Christian churches with their caste and color prejudices "have no room in the Inn" for the black men and women (and this is no appeal for them to make room) to whom Jesus said and all who accept Him as their Guide and Counsellor, "I am the branch—ye are the branches—I and my father are one. A new commandment I give unto you, that ye love one another as I have loved you. By this all men know that ye are my disciples, if ye love one another."

Segregation in the church of God does not create brotherly love, it does create race antipathy, race hatred, distrust, suspicion and doubt as to the genuineness of the religion of those, who foster and encourage it. "The White Christian Church,— Protestant— segregates the Negro, because of FEAR of closer social contact with darker races—black and white, and this is the barrier to Christian unity of the two races. The only church in the world that does not draw the color line, which accepts and acknowledges the doctrines of the Fatherhood of God, and the brotherhood of man which has elected the Negroes as bishops and canonized them as saints, is the Catholic church. No Negro could be elected a bishop by any white conference of "Christian Clergy" in America. Dr. J. W. E. Bowen, of Atlanta, Ga. discovered this some time ago, when he ran for bishop in the white M. E. Church Conference. The exclusive and aristocratic Episcopal church has elected Negro bishops, but they were sent to Negro countries. Liberia, and Hayti, and serve in these segregated fields, they have drawn the lines against any more Negroes for Bishopric orders. White men are being groomed, and will be elected to the places made vacant by the deaths of bishop Hollev of Hayti, and Ferguson of Liberia, respectively. Negroes of culture and of executive ability, who bring their intellectual wares to "Christian Denominations, controlled by white Protestants, will not be permitted to occupy other than subordinate places in the church of God," which for reasons are becoming more and more obvious. The Christian Philanthropists in the Protestant churches, rich old ladies and retired merchants, are giving their thousands annually for the support of Negro missions, not because they love the Negroes, oh no, but because the Negro Missions saves them from a good deal of embarrassment and annoyance socially, by keeping their social clubs— miscalled churches WHITE. They can tolerate their old family servants, and a few Negroes, who feel as Peter did, and as they do about "unclean things," but they draw the line on the Africanization of their churches, and the possible danger of undesirable social intermingling and contact of black men, and women with white men and women. So that it is fear and prejudice, race antipathy and not Christian love and brotherhood that are responsible for much of the activity toward the maintenance of Jim Crow Missions. I would not give thirty cents for all the religion professed by the worshippers in all of them and packed in the shell of a mustard seed. It is a religion of hate, diplomatically fostered and hypocritically and cunningly disseminated. It is positively dangerous because of its rascality. its hollowness its rottenness and its dishonesty and insincerity —BRUCE GRIT.

BAPTIST CONVENTION AT MUSKOGEE

Richmond Planet 9/23/17

(By Robert Chapman Judkins, D. D.)

The National Baptist Convention, Rev. E. C. Morris, D. D., President, met in Muskogee, Okla., September 5th to 11th, 1917. The southern states sent large delegations and messengers came from almost every section of the country. The men's convention was held in a large auditorium, while the Women's National Baptist Convention presided over by Mrs Layton met in one of the local Baptist Churches

THE WELCOME

The welcome extended the convention was eloquent and hearty. Local business men and ministers as well as the mayor and the governor of the state delivered able, ringing welcome addresses that elicited wide applause. Rev. C. T. Walker, D. D., of Augusta, Ga., responded to the welcome addres ses and maintained his former record for eloquence and readiness of expression. Muskogee is a thriving little city and rare opportunities are presented the colored people for material advancement.

THE CONVENTION

The Convention was one of the most largely attended of any session in its history, Alabama, Arkansas, Georgia, Mississippi, Texas, and other surrounding states sending unusually large delegations

The election of offiicers resulted in the election of Dr. E. C. Morris, president; Dr. W. G. Parks, vice president at large; Professor R. B. Hudson, secretary; Rev. A. J. Stokes, D. D., treasurer with all the minor officers re-elected

SERMONS AND ADDRESSES

The sermons and the addresses by Dr. E. C. Morris Rev. J. W. Ribbens, D. D., Rev. D. F. Thompson, D. D., Rev. E. W. Johnson, D. D., Rev. W. A. Bowren, D. D., Rev. W. A. Creditt, D. D. were all able and eloquent deliverances and stirred the great audiences. It is a great tribute to the gospel that throughout the session of the convention the sermons drew the largest audiences and held the closest attention.

INDEBTEDNESSES.

It was a great surprise to many of the delegates to learn that the convention was more than seven thousand dollars in debt. Most of this money was for running expenses of the convention and salaries to the president and secretary. The convention owed Dr. E. C Morris $4214.30 and secretary Hudson $2759.18 Dr. Morris was paid $1800.00 and secretary Hudson $800.00. Other smaller debts were paid until the money raised (about $4000.00) was disbursed. It is evident that the machinery of this convention calls for too much money, and that to allay the persistent complaints and murmurings some radical changes must be made. The Officers of this convention have had full control of the disbursements of the convention funds and therefore are responsible for the piling up of these debts.

SPIRIT OF REFORM.

There is a persistent, stubborn, surging spirit of reform in this convention that if intelligently directed will remedy many evils and make the convention a great power for good. For a decade a few men, on platform and in press have kept on calling for these reforms, and notwithstanding they have been hooted down and jeered at they now see the fruits of their labor in an awakened conscience and a spirit that is determined on better things.

PEACE AND REUNION.

In September 1915, the National Baptist Convention met in Chicago, Ill., For several years the sessions had been unduly stormy and on every hand contention was rife. The storm that gathered in Chicago broke in all

its fury upon the Denomination and when the skies had cleared there were two National Baptist Conventions. Throughout the United States there are many ministers who deplore the split and who long for and are ready for Peace and Reunion.

At one of the most largely attended sessions of the convention in Muskogee the following resolution was offered:

Mr. President and Members of the National Baptist Convention, assembled in Muskogee, Ala.,

LARGER OPPORTUNITIES

"Whereas all indications point to wider and larger opportunities for religious and missionary work at the close of the world war;

And whereas it is the spirit of christianity to bring into closer union all who love our blessed Lord Jesus as evidenced in His prayer in Gethsemane: "Father, I pray for them that they may be one as we are one;"

And whereas division creates hatred, ill feeling and perpetuates abuse

And whereas the division in our Denomination creates a spirit of antagonism in many State Conventions, District Associations, Ministers' Conferences and churches—

A CALL FOR PRAYER.

Therefore be it resolved; That we implore our ministers and the members of our churches to engage in serious, humble prayer that the great Husband man of the Vineyard will speedily come to his vineyard and bring peace among its workmen; Be it further resolved:

That we ask our speakers and officers and editors to refrain from all unkind remarks about those who seem to differ from us; and finally be it resolved:

That this convention appoint a committee of five (5) to confer with a similar committee which we will ask our brethren meeting in Atlanta, Ga., to appoint to confer on terms of Peace and Reunion, I am,

Truly,
R. C. JUDKINS.

A PROPOSITION FROM WHITE BRETHREN.

The resolution was voted down. Two hours after this resolution failed of passage Dr. J. B. Gambrell and Dr. O. L. Halley both of Dallas, Texas, came before the convention on a special mission. These white ministers had visited the convention in Atlanta, Ga., and came before the convention in Muskogee, Okla., to suggest that a committee be appointed from each one of the conventions to meet together with a similar committee from the white Southern Baptist Convention to confer on terms of Peace. Dr. Gambrell is president of the Southern White Baptist Convention and Dr. Halley is an eminent minister of that same convention. Their message to their brethren was one of "Peace and Reunion." The tender of their good offices to help our brethren settle their differences and re-nite represents a deep desire in the white southern baptist convention, and a still deeper desire in the hearts of the men and women who fill our churches.

MOTION PREVAILED

A motion prevailed pledging the convention to carry out the suggestion of the white brethren in so far as that could be done without surrendering any principle of manhood and justice, etc. All of this gave considerable impetus to the "Peace and Reunion" movement and it became the chief topic of discussion among groups of delegates.

Today we have two National Organizations, two rival publishing houses in the same city, two secretaries to appeal to the railroads once a year for special Railroad rates, two National Sunday School Congresses, in some states two State Conventions as a result of our National split; two Women's National Baptist Conventions, two Foreign Mission Boards to split up the work in Africa; two Baptist Ministers' Conferences in some cities; besides hatred, abuse, and strvings throughout the United States. It is inconceivable that such a condition among christian men in the same denomination can last. It is contrary to the teachings of the New Testament and has the prayers and longings of our great constituency against it.

TO MEET IN NEW JERSEY.

The convention adjourned to meet next September in Newark, N. J., We believe that the Baptists of New Jersey together with our brothers and sisters in New York will give the convention such entertainment as they have never had.

Jersey City, N. J.

BISHOPS' COUNCIL

2-28-17

DOINGS OF THE MID-WINTER SESSION

Christian Recorder

By Rev. V. M. Townsend

The most representative gathering of Negroes that it has been Arkansas' honor to entertain, assembled in Hot Springs, Ark., Thursday morning, February 8, 1917. Ministers, laymen, General Officers, and leaders from afar found their way to the vapor city, drawn thither by the influence of the sixteen men that make up the Bishops' Council.

The Bishops present were B. F. Lee, Evans Tyree. Charles S. Smith, Cornelius T. Shaffer, Levi J. Coppin, Henry B. Parks, Joseph S. Flipper, J. Albert Johnson, William H. Heard, John Hurst, William D. Chappelle, Joshua H. Jones, James M. Conner, William W. Beckett; Bishop Tanner was absent on account of illness and Bishop Ross was in Africa.

The General Officers present were R. R. Wright, Jr., Editor and Manager of the Christian Recorder and Book Concern, R. C. Ransom, Editor A. M. E. Review, J. Frank McDonald, Editor Western Christian Recorder, Ira T. Bryant, Secretary Sunday School Union, B. F. Watson, Secretary Church Extension Society, J. W. Rankin, head of the Missionary Department, A. S. Jackson, Secretary of Education, and J. R. Hawkins, Financial Secretary. Quite a host of prominent and influential ministers and leaders were present and while it is impossible to mention all of them, I will mention a few that is now in my mind: Dr. Greggs of Florida, Harry P. Anderson of New Jersey, Dr. Morant, J. W. Hair, Edwards and Derden of Mississippi, W. A. Fountain, President of Morris Brown College, W. D. Johnson, Secretary General Conference, and Dr. Greatheart of Georgia, Dr. Bell of Louisiana, W. T. Vernon, and Lindsay, of Tennessee. Doctors Jenkins, Young and Kitchens of Texas, R. I. Green, T. W. Kidd and Hawkins from Oklahoma, William H. H. Butler of Pennsylvania, and many others that time and space forbid me to mention.

A great number of Arkansas leaders and ministers were there assisting in making it pleasant for the guests. Dr. A. H. Hill, Arkansas' candidate for the bishopric, W. T. Pope, J. D. Dennis, E. C. Foreman, William Winston, R. T. Scoggins, W. L. Taylor, E. J. Lunon, A. Spencer, B. G. Dawson, R. C. Holbrook, P. W. DeLyles, and many others. The Bishops selected Rev. E. L. Johnson for Messenger, and Rev. V. M. Townsend stenographer and reporter.

The annual sermon by Bishop Flipper was a feature of the meeting. His sermon was a masterpiece of gospel eloquence, and struck hard the innovations that some had brought into our Church worship, and the teaming hundreds present yelled their sanction while that sage of Georgia sounded the alarm and pleaded for a return to the land marks of our Zion. He denounced the fads and fashions and modes borrowed from other denominations and declared the continuation meant destruction to our Methodism. "Away with your cold, lifeless manuscript, and spiritless sermons, and preach a living, burning gospel like Ward, Grant and the fathers of yesterday. If Bishop Allen would be permitted to view the robed choirs, like a circus parading through the church on Sunday and the pastor adorned as a priest, and listen to the songs that can be sung only by the few while the big congregation sits silent and listen, he would never imagine it to be the African Methodist Episcopal Church that he organized one hundred years ago." He urged his comrades and ministers to be simple and plain in their life and preaching.

Bishop J. M. Conner, Arkansas' son and prelate, the pride of the South, was the host, and furnished entertainment for the Bishops' Council. The Financial Secretary's statement showed that this year brought an increase in the Dollar Money of nearly ten thousand dollars, and that Bishop Conner's District had lead the world of African Methodism in his increase of nearly four thousand dollars above last year.

All of the Bishops were in good health and fine spirits.

Reception

A great reception was given for the Bishops and visitors on the first night of the Council, which did credit to all concerned. Rev. J. M. Sutton, pastor, in charge, is to be given a lion's share of the credit. The mayor of the city came in person and in an appropriate address made the distinguished Negro guests welcome to the hospitalities of the city. Ex-mayor Belding, Rev. M. N. Waldrip, pastor M. E. Church, South, and other prominent white citizens joined the mayor in extending welcome of the most cordial sort. Quite a large part of the congregation was made up of Hot Springs' best white folks who came out of the high regard they have for our bishops.

Among the prominent Negroes that made addresses of welcome were J. H. Harrison, Grand Master of the Masons of Arkansas, Dr. A. H. Hill, Prof. Barrow, Principal of City School and Rev. Henderson, pastor of Roanoke Baptist Church. Bishop L. J. Coppin in sentences well chosen responded to the addresses of welcome on the part of the bishops, which closed the program for the evening. A banquet in the basement had been prepared, consisting of all the delicacies of the season, and all were permitted to eat their fill.

Educational Night

The second night's program was devoted to education. Shorter College Choral Club was present, and under the leadership of Mrs. Sallie W. Huey, furnished music for the occasion. Words of praise for the singers were upon every tongue. The three most eloquent men of the race were the speakers of the evening, Rev. R. C. Ransom, John R. Hawkins and A. S. Jackson. To say the least, this trio made a new record for the race that night. Their eloquence was charming, logical, sound and argument convincing. It will be a long time before those men will be forgotten in Hot Springs. Dr. Ransom remained over to preach Sunday. Bishop Conner appealed to the crowd for a collection for the school, and $101.00 was given. The Council came to a close Saturday afternoon after one of the most profitable sessions in its history.

Ministers' Connectional Council

The Ministers' Connectional Council was in evidence. It has grown in influence and importance. Dr. Mance the president of Allen University, was elected President of the organization, and Drs. Lindsay of Tennessee, Braxton of Mississippi, were made secretaries, and Rev. V. M. Townsend of Arkansas was elected treasurer. The Ministers' Council promises to be a mighty influence in the affairs of our Methodism.

All visitors expressed themselves as being highly pleased with their entertainment. Wonderful indeed to gaze upon nature sending forth gushing streams of boiling water for the healing of the nations.

Arkadelphia, Ark., Box 103.

Church – 1917

COUNCIL MEETS AT CHICAGO

Bishops, High Church-men, Laymen, Missionaries, Church Women, of the A. M. E. Zion Church Gather from Four Corner of the Earth Championing Cause of Christendom.

The Star of Zion

Harmony Pervades Meeting Throughout Entire Session. Reports from Each Department is Deafeningly Applauded. Session One of Inspiration as Well as Information. Council Denounces the East St. Louis Tragedy and Lynchings.

8/23/17

The largest attended Connectional Council assembled at Chicago, Ill,, Walter's A. M. E. iZon Church, 38th and Dearborn Streets, Aug 8-13, 1917. It was a miniature General Conference in size and most impressive, dignified and representative body of men and women. The personnel was from the "pick" (not all of the pick) of the church and the meeting was of supreme interest. The official attendances included Bishops, G. W. Clinton, Charlotte, N. C., J. W. Alstork, Montgomery, Ala.; J. S. Caldwell, Philadelphia, Pa.; G. L. Blackwell, Philadelphia, Pa.; A. J. Warner, Charlotte, N. C.; L. W. Kyles, St. Louis, Mo,; R. B. Bruce, Charlotte, N. C.; W. L. Lee, Brooklyn, N. Y.; G. C. Clament, Louisville, Ky.; Bishop J. W. Hood, (retired Fayetteville, N. C.; (absent); Bishops Alexander Walters New York City, and C. R. Harris, (retired), Salisbury, N. C., died since the last meeting of the Connectional Council, Atlantic City, N. J., Aug, 1916.

General Officers: Drs. W. H. Goler, Financial Secretary, Salisbury, N. C.; Prof. J. W. Crockett, General Manager Publication Hosue, Charlotte, N. C.; Dr. J. Harvey Anderson Editor Star of Zion, Charlotte, N. C.; Dr. J. Francis Lee, Editor Sunday School Literature, Charlotte, N. C.; Dr. C. S. Whitted, Secretary Ministerial Brotherhood, New Haven, Conn.; Dr. T. W. Wallace, Editor Western Star of Zion, East St. Louis, Ill.; Prof J. W. Eichelberger, General Superintendent of Sunday Schools, Warren, Ark.; Hon John C. Dancy, Secretary Church Etxension and Home Missions, Washington, D. C.; Dr. J. W. Wood, Editor Missionary Seer and Secretary of Foreign Missions, Indianapolis, Ind.; Dr. J. W. Martin, Secretary Education, St. Louis, Mo.; Prof. S. G. Atkins, President Slater Normal and Industrial School, Winston-Salem, N. C.., Dr. J. E. Mason, Financial Secretary Livingstone College, Salisbury, N. C.; Prof. Aaron Brown, President V. C. E. Union, Pensacola, Fla.

Members of General Conference Boards: Drs. B. G. Shaw, F. M. Jacobs, W. D. Battle, W. C. Brown, S. P. Cooke, G. L. White, J. T. Moppin, G. M. Oliver, A. Hannum, G. W. Maize, W. D. Clinton, E. P. Mayo, W. H. Davenport, E. L. Madison, J. H. McMullen, G. W. Johnson, P. A. Wallace, R. A. Carroll, W. A. Blackwell, P. H. Williams, J. W. Brown, Rev. R. B. Macon, H. J. Callis, T. A. Auten, S. Q. Swann, J. E. Ellison, P. K. Fonville, Dr. I. W. Selectman, C. L. Alexander, Wm. J. Walls.

Visiting Ministers and Prominent Laymen:—Revs. J. C. Taylor H. M. Stovall, R. P. Christian, J. L. Black, Alonzo Scott, L. A. Patrick, L. P. Connell, C. A. Watson, Z. A. Jones, E. S. Bailey, W. H. Taylor, S. W. Brooks, (Canada), T. G. Armstrong, F. S. Snowden, G. W. Kincaid, L. W. Laney, J. E. Trausue, H. T. Metford, O. J Jemison, J. M. Howard, Dr. S D. Conrad, S. D. Davis, B. P. Coward, W. B. M. Butler, Mrs. Bishop M. R. Franklin, New York City, Mr. W. W. Smith Contractor; Mrs. J. W. Crockett, Charlotte, N. C.; Miss DeLacey Rudisill, Miss Buelah Caldwell, Mr. Daniel Washington and wife, Mr. and Mrs. Warner Cla Philadelphia, Pa.

These representatives were i every section of the country fr California to Florida and from t remote southwest to the extreme East.

The Connectional Woman's Home and Foreign Missionary Society was represented by Rev. Mrs. Florence Randolph, Denominational President Jersey City, N. J.; Mrs. Annie W. Blackwell, Corresponding Secretary, Philadelphia, Pa.; Mrs. Lizzie (Evans) Pierce, Recording Secretary, Louisville, Ky.; Mrs Ida V. Smith, Treasurer, Washington, D. C.; Mrs. Henrietta Peters, West Gold Coast, Africa; Miss Victoria Richardson, Secretary Young Woman's Branch, Salisbury, N. C.; Mrs. Marie L. Clinton, Superintendent Buds of Promise, Charlotte, N. C.; Miss Lillian I. Browder, District President, Chicago, Ill.; Mrs. Martha Hill Brown, Secretary Supply Department, New York City; Mrs. R. B. Bruce, Episcopal District President, Charlotte, N. C.; Mrs. G. C. Clement, Episcopal District President, Louisville, Ky.; Miss Lillian Tsahbalala, West Africa; Mrs. Annie L. Anderson, District President; Pittsburgh, Pa.; Mrs. Harris, District Organizer, Johnstown, Pa.; Mrs. E. G. Berry, Local Program Committee, Miss Sarah Jenifer, District President, Washignton D. C.; Mr.s Ella J. Caldwell, District Superintendent, Philadelphia, Pa., and a large number of local Missionary workers.

The ladies held an important Convocation Missionary meeting at Indianapolis, Ind., Aug. 25 from which they realized $900. Their report will appear in these columns later on.

Dr. D. C. Suggs, President of Livingstone College, Salisbury, N. C., arrived later and the hearts of the 10 secondary Connectional Schools were represented by reports. Connecitonal Evangelists Revs. William Lyons and F. D. Douglass, and Rev. Dr. Cameron C. Alleyne, were not in attendance. Large and appreciative audiences greeted the Council at both day and night sessions. The welcome was most cordial being formally extended by Brother J. B. Foster, representing Walter's A. M. E. Zion church, Dr. A. J. Carey, the A. M. E. church, D.r Jonh Robinson, the M. E. church, Dr. L. K. Williams, the Baptist Church, Rev. Prentice Bryson, the C. M. E. Church Hon. E. H. Wright, the citizens, Hon. Wm. Hale Thompson, the city, Dr. Walter Hughes, the Sunday School and church auxiliaries. The Institutional A. M. E. church choir furnished the music for this occasion, while the Walter's A. M. E. Zion choir rendered extraordinary fine service of inspiring music during the council meeting. This choir is well organized and a leading one of efficiency in the city. Mr. C. W. Pierce is the chorister. Distinguished visitors from other sources were many among the most prominent of whom were: Mrs. Ida (Wells) Barnett, Ford S. Black, Editor of the Blue Book, Directory of all the activities of the colored population of Chicago; W. L. Edwards, Editor of the publication, "Reaching to Heaven." and many of the city clergy, legal representatives and prominent citizens. The reports from the General Departments revealed a healthy, active and progressive condition of the General church; they were never more encouraging and received heartier endorsement. Bishop R. B. Bruce the retiring chairman opened the Council and subsequently presented Bishop W. L. Lee, who by rotuine succession became chairman. Bishop Lee proved himself to be a fine, impartial and able presiding officer. The business transacted as may appear in detail will be given by the Assistant General Secretary, chosen at the beginning of the Session and hoped to be appointed by the Board of Bishops permanent General Secretary in lieu of Dr. M. D. Lee, retired and Bishop G. C. Clement, acting in the interval. Rev. Frederick M. Jacobs, A. M., D. D., P. E., M. D., of Brooklyn, N. Y. The officials and other femininity of the church was largely represented, and their report from their Missionary operations made an excellent showing as will be observed in their published report.

The spirit of the Council was harmonious, cordial, inspiring and delightful. Good cheer ran riot. The entertainment of the Council by Dr. W. A. Blackwell, his officers, authorities and members assisted by their friends has never been excelled and scarcely ever equalled. The next session which will be held Wednesday Aug. 2nd, 1918, will meet at the A. M. E. Zion church, Asheville, N. C. The next ensuing meeting of the Board of Bishops, Jan.. 1918, will be held at the A. M. E. Zion church, Washington, N. C. The citizens of Chicago of both races and all denominations demonstrated special interest in the great Connectional council of the great A. M. E. Zion Church it being their first opportunity, to all the denominational official status of this church of course great surprise was the general expression. The popular Rev. Mrs. M. K. Thompson, Evangelist of the Indiana Conference was a conspicuous figure at the council. The sermons delivered at the seat of the Conference were out of the ordinary and equal to the occasion being delivered by Bishop R. B. Bruce of Charlotte, N. C., Bishop G. W. Clitnon, of Charlotte, N. C.; Dr. E. L. Madison, Wilmington, N. C. and Dr. C. L. Alexander of Petersburg, Va., and Rev.. W. J. Walls of Louisville, Ky. Don't forget the general conference for May, 1920, will meet in Logan Temple, A. M. E. Zion Church, Knoxville Tenn. Hon. John R. Lynch, relic of Negro Congressman, just after the close of the Civil War, and Ex-Paymaster of the United States Army, Spanish-American War and retired with the rank of Major, and whose resdience is in Chicago, Ill , delivered a notable address to the Council while at dinner on Monday, August, 12. Major Lynch was applauded to the echo.

The reports of the General Officers for the past six months show as follows: Connectional claims, W. H. Goler $7,053.33. Publication Houes, J. W. Crockett, $26,330.52, Education, J. W. Martin, $6,477.42. Church Extension and Home Missions, J. W .Wood, $4,650.13. Brotherhood, C. S. Whitted, $1,349.97. W. M. & F. Missionary Society, $5,823.09. Superannuated Ministers, C. S. Whitted, $3,507.74. V. C. E. Union, Aaron Brown, $1,173.33. Dinwiddie Industrial Institute, $512.00. Edenton Normal and Industrial School ,$1,308.00. Lomax-Hannon High School, $4,-695.16. Girls Dormitory, Livingstone College, Salisbury, N. C., $50,225.24. Walter's Institute, $643.69. Miscellaneous reports. $20,816.20. Total from all sources, $143,135.

GAINS OF THE CHURCHES IN 1916

Southern Christian Advocate

By Dr. H. K. Carroll.

THE churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year. They have given freely toward the millions of money sent to the war-afflicted populations of Europe and Asia, and yet maintained their own regular work, evangelistic, missionary, benevolent, and educational, with undiminished force. The Year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carroll, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent, while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal Church has a gain of 27,000 and the Lutheran bodies of 20,000.

The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 214,000. Except for an extraordinary revision of the returns of the Disciples of Christ, causing an apparent loss of about 185,000, the gains of the Churches comprising the Federal Council would have been much larger.

The gain in 1916 in number of churches was small, only 117. In the previous year, however, there was a net loss. The smallness of the increase this year is due to decreases reported by several denominations and denominational groups. The Disciples of Christ sustain an apparent loss of 769 caused by faulty method of counting in previous years; the Methodist Episcopal Church loses 68, the Northern Baptists 33, the Northern Presbyterians, 97, the Episcopalians 7. These and other losses reduce the considerable gains of the Roman Catholics, 199, the United Brethren, 70, the Lutheran Synodical Conference, 105, etc. It is quite probable that churches, particularly in the rural regions, are being closed or merged for the sake of economy and efficiency.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic Church; the Baptists added 365, the Lutherans, 159, and other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Angelican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite 200,000,000 are Protestant members and adherents.

Returns for Sunday Schools in the United States for 1916 show a much larger aggregate of Sunday School scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

CONSTITUENT BODIES OF THE FEDERAL COUNCIL, JANUARY, 1917

Denominations.	Ministers	Churches	Communicants
Baptist Churches, North	8,572	9,542	1,289,909
Free Baptist	*805	*1,110	*65,440
National Baptist Convention†	13,806	16,842	2,133,635
Seventh-Day Baptist	98	82	8,255
Christian Church	1,066	1,360	106,159
Congregational	5,974	6,106	790,488
Disciples of Christ	6,324	8,533	1,177,792
Evangelical Association	1,056	1,625	120,387
United Evangelical	516	948	89,530
Friends	1,287	748	97,514
German Evangelical Synod	1,089	1,389	274,787
Lutheran, General Synod	1,425	1,847	360,749
Mennonite, General Conference	180	116	15,451
Methodist Episcopal	18,763	28,360	3,743,031
Methodist Episcopal, South	7,320	16,993	2,123,785
African Methodist Episcopal	5,000	6,000	620,000
African Methodist Episcopal Zion	3,552	3,180	568,608
Colored Methodist Episcopal	3,072	3,196	240,798
Methodist Protestant	1,410	2,400	201,110
Moravian	144	126	20,850
Presbyterian in U. S. A.	9,585	9,784	1,543,027
Presbyterian in U. S. (South)	1,861	3,437	348,223
United Presbyterian	973	992	156,954
Welsh Presbyterian	91	142	14,668
Reformed Presbyterian (General Synod)	16	17	3,300
Protestant Episcopal, Commissions on Christian Unity and Social Service	5,598	8,054	1,066,970
Reformed Church in America	775	724	131,724
Reformed Church in U. S.	1,245	1,773	326,112
Reformed Episcopal	82	80	11,465
United Brethren	1,937	3,577	345,705
Totals for 1916	103,622	139,083	17,996,435
Totals for 1915	103,113	139,091	17,742,509

*Largely merged with Baptist Churches, North.

†Statistics include both Conventions, the incorporated and the unincorporated.

Note--The difference between the totals for 1916 and 1915 do not represent the actual increase of 1916, for the reason that there has been one extraordinary change. The figures for membership of the Disciples of Christ have been reduced by the denominational statisticians by about 185,000, and those for membership of the National Baptist Convention have been increased by adjustment by about 115,000.

From REPUBLIC

Address: St. Louis, Mo.

Date 1917

NEGRO SUFFRAGAN BISHOPS PROVIDED FOR BY EPISCOPALS

Responsibiblity of the Church for 1,500,000 Blacks in Southwest Province Discussed.

LITTLE ROCK, Ark., Jan. 2.—The responsibility for the Episcopal Church for the 1,500,000 negroes who are living within the province of the Southwest was discussed at the morning session of the synod.

Experience has shown that it is impossible to combine in any parish church white and colored work. The result has been that work among the colored people has been seriously hampered, there being only about six colored clergymen in the province. After debate the synod gave its approval to a plan for the election of negro suffragan Bishop, whose salary should be paid by the Board of Missions. This vote, and it is expected that within resolution was carried by a standing a short time negro suffragan Bishops will be elected in the dioceses of Texas and Arkansas.

Rev. Edward Henry Eckel, provincial secretary, reported every member canvassed in nine parishes, and stated that the province had contributed during the year $40,431.78 for domestic and foreign missions. He outlined the result of a comprehensive survey of religious conditions in the Southwest which had been carried out during the past year. Of the population of 12,500,000, less than 4,000,000 are communicants of any church.

There are within the province 1,500,000 negroes, 100,000 Indians and 2,500 Japanese and Chinese and a growing Mexican population. More than 2,000,000 were born of foreign parents, and three-fourths of the entire population is found in the rural districts. Within this area the Episcopal Church has 627 parishes and missions.

The synod accepted an invitation to hold its next annual meet at St. Paul's Cathedral, Oklahoma City.

NASHVILLE YOUNG MAN HONORED—REV. H. A. BOYD RECEIVES APPOINTMENT.

The Nashville Globe Jan 4 1918

Vicksburg, Miss., Dec. 29.—Sunday school activities and missionary efforts among such schools received a further impetus today when President Edward Jones of the National Baptist Convention named Rev. Henry Allen Boyd of Nashville, Tenn., as general superintendent of Sunday school forces of the denomination. President Jones stated in the appointment and in his lttter to Rev. Mr. Boyd, that "After a conference with Hon. Raymond Forsdick, of Washington, D. C., chairman of the religious activities in the cantonments, I have decided to appoint you as superintendent of the Sunday school forces and to urge you to at once inaugurate such a system as will make it possible to reach every soldier in the various camps. You will recognize at once that if our religious people are to maintain their prestige and continue their advancement, we must go forward and keep the soldier boys in touch with the truths as found in the New Testament. I am of the opinion that in you are the elements that make for success in this urgent movement and I shall consider it a favor if you will wire me of your willingness to serve.

"Yours for service,

"EDW. P. JONES."

COLORED GIRL ENTERS THE RELIGIOUS LIFE.

BOSTON MASS PILOT

NOVEMBER 24, 1917

Miss Elizabeth Coleman, Convert, Goes to Novitiate.

The many friends of Miss Elizabeth Coleman, 57 Sawyer Street, Boston, gathered at her home on the evening of Nov. 4 as she was to leave them the following day for Savannah, Ga., to enter the Novitiate of The Handmaids of the Most Pure Heart of Mary.

Miss Coleman is a convert and is the first Colored Catholic young woman of Boston to enter the religious life.

The Handmaids of the Most Pure Heart of Mary is a new congregation for Colored women founded by the Very Rev. Ignatius Lissner of the Society of the African Missions. The present Superior, Mother M. Theodore is a cousin of the late Rev. Joseph J. Plantvigne, a Colored priest of the Josephite Society, well known in the Gulf States through his missionary labors. Father Plantvigne was the first Negro priest to give a mission for his race in Boston.

Church – 1917

OVER FIVE THOUSAND SUNDAY SCHOOL WORKERS IN PARADE

Climax of Sunday School Congress Reached Sunday At Ryman Auditorium.

More than five thousand Sunday school workers formed a mammoth street parade that traversed the principal streets of Nashville last Sunday when the Sunday School Congress forces pulled off perhaps the biggest demonstration in the history of the movement. This was followed by a mammoth mass meeting at the Ryman Auditorium where over seven thousand interested spectators listened to an eloquent address of Wm. Henry Harrison, an attorney at law of Oklahoma City, Okla. These two features were the culmination of five days of Sunday school work in a summer school of methods known as the Sunday School Congress, which is one of the largest missionary movements in the United States. From Wednesday morning at evelen thirty o'clock until Sunday night Nashville was alive with hundreds of workers in the Sunday school department of the Baptist denomination that had gathered here from thirty states including the representation from Canada. Notwithstanding they had met in the city on two previous occasions since which time they had visited many other cities, this being the twelfth annual session, it was admitted on all sides that the sessions just closed were the most profitable ever held. The citizens of Nashville with the local committee covered itself with glory by the hospitable manner in which they entertained the workers and visitors. The best homes of Nashville were thrown open for the entertainment of these distinguished workers. They began to arrive in the city as early as Tuesday. The opening night was a brilliant affair. The music furnished by the mammoth chorus, the eloquent welcome address of Mrs. White, the scholarly sermon by Rev. A. C. Williams all presentel to theaudience that taxed the capacity of the spacious auditorium of the Mt. Olive Baptist Church, set a very high mark for Sunday School endeavor. According to program every department was carried out as laid down. The conductors for these various departments gave the Sunday school enthusiasts an opportunity to know more and do more in his or her particular line of work, while the general sessions really held forth beginning with Bible conference at eight o'clock, moved up to the Teacher Training hour at nine thirty o'clock, after which the general session proper began atten-thirty o'clock At this general session papers on the different phases of Sunday school work were presented to hungry workers who devoured every sentence and every paragrahp of the papers read. Throughout the meeting the chairman who has served in that capacity since the movement was launched presided. Every night there was a new feature. Immediately following the opening night, which was Wednesday, came the Metoka and Galeda night. Over five hundred these organized class representatives which helped to make up the Congress participated in the demonstration. Then there came the Boy Cadet night. The little street urchin inspired by the patriotic and religious music fell into the ranks, under his captain of the several companies represented. General Crawford had charge of the boys. There was not a dull moment. In platoon formation they operated, they executed difficult commands, they marched in soldierly like manner. Saturday was another day that brought joy to the hearts of the boys, as they were taken to Greenwood Park, where on a perfect drill ground with the unsurpassed boy cadet band they really showed what they could do with so few weeks of training. The Congress representatives took advantage of the occasion to lend encouragement by their presence. The afternoon was spent there.

On Saturday night the B. Y. P. U.'s from over the country had charge. Rev.s. Prince and Boyd, of Texas, Drane, of Chicago, Sharp of Nashville, Marshall of Florida, with representatives from Kentucky, pulled off a B. Y. P. U. program which was creditable. On Sunday morning the Congress representatives showed their metal. A flying squadron began at an early hour and visited twenty four of the forty odd local schools participating in the meeting. This squardon made speeches in these twenty-four schools and extended a personal invitation for them to join the parade and demonstration, which incitation was accepted. At nine thirty the various schools of Nashville were in charge of Sunday School Congress conductors who really pulled off a model Sunday school. At eleven o'clock eloquent sermons were heard from ninety five pulpits. The simple story of the lowly Nazarene the suffering on Calvary and the agonizing trip up Golgoth's hill were the principal themes. At two thirty o'clock afternoon the public square was a mass of humanity. Conservative estimate places the crowd on the square and in the streets intersecting at over twenty thousand. Then came the mammoth street parade. Led by General W. H. Crawford, of Austin, Tex., who had worked out every detail of the parade, they formed in the following order: two mounted assistant marshals, young ladies of Nashville, who were in riding habits of khaki, who kept the streets and line of march clear; General Crawford, Dr. R. H. Boyd, the director of the Congress, Dr. C. H. Clark the chairman, Dr. S. S. Jones, the Adjt, General, and Henry Boyd the Congress secretary, were immediately in front, then came the fearless and brave Company "G" of the Tennessee National Guard under the command of Lieut. Joe Boyd. As they passed they were cheered by the masses, white and colored. Then came the Boy Cadets in two divisions. As the boy cadets passed through the streets they showed the real training they had received by the execution of the most difficult cilitary orders, swaying this way and that, first single file, then in columns of fours, then by platoons; and then came the Boy Cadet Band, lending inspiration as they dispensed such music as Nashville had never heard as they swung down Fifth Avenue. Following this were the Sunday School Congress officials, the National Baptist Convention representatives. Then the chorus numbering over three hundred wearing white caps and singing the Sunday School Congress song. Next came the forty Sunday schools with banners floating. They were from three years of age to seventy-three. They marched, they never seemed to tire. Following this came six hundred Metoka and Galedas with Sunday School Congress caps, Metoka and Galeda pennants andarm bands in national colors, passed in view, singing "On, On, Metokas and Galedas." Immediately behind these came the Sunday School Congress brass band with its inspiring music. Then came hundreds of Sunday School Congress delegates. The early morning trains had brought in four specials, which completely thronged the streets of Nashville. The parade moved at 2:45 o'clock, circled the court house and the market house, marched west on Cedar Street to Fifth Avenue and South on Fifth Avenue to the Ryman Auditorium. On both sides of the street an appreciative public made up of both races cheered as the workers passed. Every departmental conductor was there to represent their particular work. Society girls of the highest rank of Nashville put aside their false modesty and timidity and joined in this religious demonstration. The Sunday school workers in the parade wore tags and as they reached the auditorium they marched in and were seated by ushers. When the parade reached the auditorium and was marching in the two last divisions had not left the public square. Mrs. M. A. B. Fuller, of Austin, Texas, who took up a position near the center of the parade, held her watch and stated to the Sunday School Congress secretary when she reached the auditorium it had taken just forty-two minutes to pass the review stand. At the auditorium the singing such as had never been heard before in Nashville inspired the seven thousand that made up the great gathering. As soon as they had finished marching in, Chairman Clark called the meeting to order and Dr. R. H. Boyd, the "old young man," often referred to as the giant oak in the forest of the Baptists, who is the director of the Congress, made several statements and the great audience went wild. The National Chorister, H. B. P. Johnson, then had hiss chorus to sing such selections as "Zekiel Saw the Wheel," Praise the Lord" an anthem, "Hail the Baptist Congress," the Metoka and Galeda Song and several other selections. Very little time was lost in preliminaries. Chairman Clark then introduced Wm. Henry Harrison. At the mere mention of his name banners went up, caps raised and the chautauqua salute given. He spoke for forty minutes, giving what is easily admitted as the most eloquent address ever heard in Nashville. His subject was "A Man Needed." He drew pen pictures and painted them with words of eloquence on which the seven thousand people hung breathless. As he reached climax after climax he was interrupted by prolonged applause. He was cheered for five minutes after he had finished his address. The Sunday School Congress secretary, Henry A Boyd, then awarded the two prize banners for front line Sunday school work. The national banner was awardedto the Ebenezer Baptist Sunday School of Austin, Texas, of which W. H. Crawford is superintendent. This school has an enrollment of twenty four hundred. The state prize banner was awarded to the Pleasant Green Baptist Sunday School of Nashville, Mr. T. G. Marshall superintendent. This school has an enrollment of three hundred fifty, but its report shows the most constructive front line Sunday school work. At five thirty o'clock after some announcements the benediction was pronounced by Rev. Wm. Hicks D. D., of Meridian, Miss., who is the conductor of the Bible Conferences.

NEGRO ISSUE RAISED

Most Serious Obstacle In Path Of Unity Of Two Episcopal Methodisms.

The joint commissions on unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, in secret session at Mount Vernon Place Church, wrestled today with the most serious obstacle in the path of Episcopal Methodist unity. That obstacle is "the colored brother" in the South.

Two colored ministers are on the Northern commission; and, in the debate this afternoon, one of them—which one could not be ascertained—told the members of the Southern commission that, if he were a white man, he would not have the great fear of negro domination that they have, when the ratio of whites to negroes in the church is as 15 to 1.

Further, he insisted that the unification commissions of the two Episcopal Methodisms would not be justified in writing into the constitution of a Church of Christ something that the people of the country had refused to write into the Constitution of the United States. He declared that it would be utterly unjust for the Methodist Church to overrule, in religious affairs, at least, the Fifteenth Amendment.

"We negroes in the South do not ask for colored bishops to preside over a white conference," he said. "We ask only that a colored bishop be allowed to preside over a negro conference."

"Isn't that drawing the color line?" one of the Southern Methodists asked.

"Certainly that is drawing the color line," he replied. "But I am not afraid of the color line."

The same speaker said that one of his chief reasons for favoring unification of the two denominations was that it would inure to the spiritual benefit of the negro in the South.

N Y C POST
JULY 3, 1917

COLOR LINE AMONG METHODISTS.

Commission on Church Unification Fails to Reach Agreement.

TRAVERSE CITY, Mich., July 3.—The conference of the Commission on Unification of the Methodist Churches in America, adjourned to-day. It was announced that the conference failed to reach an agreement. The question of whether the negro Methodists of the South should have a seat in the law-making body of Methodism, was the issue which kept the branches of the Church from an agreement, it is understood.

The conferrees will meet again on January 23, in a Southern city not yet decided upon.

THE GENERAL ASSEMBLY.

(Reprinted from The Presbyterian, Phila.)

THE STANDING COMMITTEE ON FREEDMEN.

Rev. E. C. Pires, of Fostoria, Ohio, as chairman, reported that this had been the best of all the fifty-two years of the Board's history. They had received a larger amount than they had ever before received in any one year.

The Board was congratulated, and its work approved. Also all the appointments on the Board were confirmed, and the Board went forth to meet the new year with larger hope and faith.

The Board, from all sources, had received $417,503.13. Pittsburgh this year, as in former years, is the banner city, the banner Presbytery, in support of this work. Resolutions supporting and commending and appreciating the Board and its cause were unanimously adopted by the Assemby, as follows:

The Committee on Freedmen, having made careful examination of the records and the fifty-second annual report of the Board of Freedmen, recommends:

1. The approval of the records, the commendation of the Board for Freedmen, and its executive officers for their fidelity to their trust, their far-reaching constructive policy, and their wise and sagacious leadership, and congratulations upon completing the seventeenth consecutive year without a deficit, and upon the unusually large increase in the receipts of the last year. amounting to $154,783.41, which indicate a growing interest in this special field of missionary effort committed to their care.

2. That on the Sabbath nearest Lincoln's birthday, or at a time more convenient, this cause be presented to our Sabbath-schools, and opportunity given to make an offering to this Board, and that the General Assembly commend the Board of Freedmen to the churches for larger support, that it may worthily meet the needs of the present time and enlarge its sphere of activity.

3. That we commend the women's department for their faithful devotion to the cause, and thus express our appreciation for the magnificent sum of $100,000 and more which they have turned into the Board this year.

4. That the following persons whose terms of office expire with this Assembly be re-elected members of the Board for the class of 1917-1920: Ministers—S. J. Fisher, D. D.; Hugh T. Kerr, D. D.; elders—Robert Davis, Willis A. Booth, Esq., and Wilson A. Shaw.

NATIONAL CONFERENCE HELD.

The docket had provided for a conference on the State of the Nation, for the afternoon of Friday, May 18. This was held, but it was the judgment of the Assembly that a more elaborate and formal service should be held, and this was appointed for Tuesday afternoon, May 22. Rev. Selden L. Haynes presided, and delivered an appropriate address. The old Union and Confederate veterans were invited to the platform. Dr. Chapman delivered a happy address. Dr. Ames Montgomery showed the spiritual blessings already manifest. Mr. J. T. Manson, Vice Moderator of last year, made the business man's speech, being definite, prompt and concise, commending the brethren to be faithful to Christ and the Nation, and live and labor and suffer in the fear of God. Rev. J. Milton Green, D. D., of Havana, Cuba, spoke of Cuba's co-operation and loyalty to the United States. Vaclay Hlavaty, of Cedar Rapids, spoke for his native country of Bohemia, and the addresses were closed by a short address by Rev. John C. Ortle, Ph. D., of Guthrie Center, Iowa, who spoke of departing from his fatherland, Germany, leaving but one kinsman behind, who was killed at Verdun. His oldest son enlisted in the United States army, his youngest son followed, and he concluded by stating that he still loved his fatherland, where his parents were sleeping, and the precious memories which gather about it, but now he and his family were all Americans, and were loyal to the Stars and Stripes. His brief address was very pathetic and brave and the whole Assembly was melted. The exercise closed with singing "All Hail the Power of Jesus' Name," and the adoption of the following paper upon

THE STATE OF THE NATION.

In the progression and development of the ideals and institutions of the American Republic, Presbyterians have been a vital and significant force. That force is challenged anew by the crisis that now confronts this generation. The conflict into which we have been irresistibly drawn is one that is so manifestly for righteousness and for humanity that it should command the courageous and unreserved support of all our people.

By every thrill of loyalty to our sacred heritage, by every memory of the sacrifice and suffering of our fathers, by every compelling motive that inspires unselfish action, the Presbyterian Church is summoned to do its part in delivering the world from its bondage to autocratic rule, and from its prison house of armaments, into a life free to express its own natural goodwill and fellowship with all men.

The One Hundred and Twenty-ninth General Assembly of the Presbyterian Church of the United States of America records its loyal allegiance to the Government and its unfaltering support of the President in the prosecution of this war.

The Presbyterian Faith is, and always has been, the exponent of liberty, but of liberty in subjection to the will of God. In witness to the worth of the preservation of this liberty, the blood of martyrs has been shed.

When such liberty is threatened, the Church should take its most exalted position in prostration and humiliation before God. In the midst of the tremendous energy evoked by the necessity for material and military preparedness, in the midst of all the fine endeavor of the men of our land to make America strong in resources and efficient in action, the voice of the Church should be lifted as the voice of ancient prophets, in calling the Nation back to God and to justice, mercy and humility.

The General Assembly, therefore, directs and enjoins all churches under its jurisdiction to set apart a day to be hereafter designated, on which the people may present themselves unitedly before God in penitence and prayer, to beseech His forgiveness, and His mercy, to confess faith in His unchangeable goodness, and trust in His loving kindness to save our country, and to bring relief to a world of burdened men.

The task of the Church is to guide and furnish the mind and heart of man with the courage and hope of the Gospel, to reestablish our fallen ideals of human brotherhood, righteous goodwill and peace, and to give expression to our confidence in the undivided unity of the faith in Christ Jesus our Lord, among men of all nations, even though strife may alienate them one from another.

We, therefore, affirm our unity in the spirit with the Christian men of the Nation, with which we are associated, and of the nations with which we are at strife, and we affirm our readiness to join with them in finding some just way of bringing this war to an end.

Especially do we give assurance to the brethren of our common Reformed faith in all the world, of our loyal holding fast to the historic liberties which continue to bind us together.

We sympathize with the members of our Church, and our fellow citizens whose hearts are burdened by the estrangement between the land of their adopted allegiance and their fatherland, and we are profoundly thankful for their loyalty.

That effect might be given to these conditions, it is recommended that a National Service Committee of the Presbyterian Church in the U. S. A. be appointed by the Moderator; that this committee consist of twenty-five members, with the Moderator and the Stated Clerk, ex-officio; that the committee be instructed to make formal offer to the Government of the United States of the services of the Presbyterian Church, and upon request or requisition of the Government, the committee be authorized to arrange such organization of the resources of the Church as may be wise, or needful.

The General Assembly instructs this committee to use its utmost influence to secure Governmental action as shall protect this country from dangers arising within the Nation out of the traffic of alcoholic liquors, and out of commercialized vice, and to safeguard the morals of our young men and young women; and we call upon all ministers and moral leaders to set before the youth of the land the high duty of sobriety and chastity.

J. Wilbur Chapman, Moderator.
William H. Roberts, Stated Clerk.

This was unanimously adopted, with rising vote, ordered to be sent to all the churches, and all the pastors are requested to read it to their churches.

NEW ORLEANS (LA.) STATES
SEPTEMBER 7, 1917

CAMPAIGN FOR COLORED HOPE HALL GOES AHEAD

Captain N. McNeal will lecture at the Thomy Lafon playground Sunday at 5 p. m. for the colored school children. Subject: "Good Manners, the Golden Key to All Hearts." The public is invited.

Captain McNeal is making a fight for the moral uplift of his race. He is planning to open a Hope Hall and Rescue Mission and to do the work of the Volunteers of America among his people. He hopes to have raised $1,000 by Sept. 30.

Church – 1917

BOSTON MASS ZION'S HERALD
DECEMBER 12 1917

The Present Status of Unification

REV. EDGAR BLAKE, D.D.

Member of the Joint Commission on Unification

IF a mutually satisfactory solution of the problem of the Negro can be found, there is good reason for believing that the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be reasonably assured. Already the Joint Commission has reached tentative agreements on nearly all of the other outstanding differences.

The report of the subcommittee on Conferences covering all matters vitally affecting the composition and powers of the General Conference, the Regional Conferences, and the Missionary Regional Conferences, including the status and powers of the episcopacy, has been agreed upon, except the number and boundaries of the Regional Conferences. This last item was postponed that the commissioners might have additional time to study the details of the committee's recommendations.

The committee on the judicial council, or supreme court, reported in favor of the creation of such a council or court to be the final authority on all constitutional questions. For want of the necessary time the Joint Commission did not consider this report. But it is no violation of confidence to say that the report was considered by each of the two commissions in separate sessions and was approved with some slight changes by both. It would appear, therefore, that the report of the committee seems reasonably certain of approval by the Joint Commission when it is considered by that body.

Except for the single item referred to, the number and boundaries of the Regional Conferences, the only vital difference to be adjusted is that of the status of the Negro, and on this question the differences appear to be as great within the two commissions as between them. When we consider the importance and extent of the issues already tentatively settled, we cannot fail to see that a tremendous stride toward unification has already been taken and that only a slight distance separates us from the reunion of the two great Methodisms. Whether this greatly-to-be-desired end is to be accomplished will be determined at the next meeting of the Joint Commission in January.

It will help us to understand the problem of the Negro and the proposals for its solution if we know just what has been accepted for the white constituency.

Major Regional Conferences

The Joint Commission has agreed that there shall be certain major regional jurisdictions in the United States, and that each major jurisdiction shall have its own Regional Conference which shall have full legislative authority over all distinctively regional affairs, including the election of the number of bishops allotted to it for election and service.

Each major jurisdiction will be entitled to one ministerial and one lay delegate in the General Conference for each 14,000 church members in full connection, or fraction of two-thirds thereof, provided that a major jurisdiction shall be entitled to at least one hundred delegates in the General Conference.

The General Conference delegates of a major jurisdiction will also constitute the Regional Conference of that jurisdiction.

It has also been tentatively agreed that no new major regional jurisdiction shall be created with less than 500,000 church members in full connection.

Missionary Regional Conferences

The plan of the Joint Commission also provides that there shall be four missionary regional jurisdictions as follows: Eastern Asia, Southern Asia, Europe, including Africa, and Latin America. Each missionary regional jurisdiction will have its own Regional Conference with such powers as the General Conference may from time to time grant to it. The bishops for the missionary jurisdictions will be elected by the General Conference.

A Colored Major Jurisdiction

Assuming that the colored Conferences will be grouped into a separate racial jurisdiction, should they be given the status of a major or missionary jurisdiction? The following facts would seem to make a major status impossible:

First, 500,000 church members in full connection has been tentatively fixed as the minimum basis for a major jurisdiction. As the Negro Conferences have a membership of only about 300,000 they are approximately 200,000 below the membership requirement for a major jurisdiction.

Second, each major jurisdiction will be entitled to one ministerial and one lay delegate in the General Conference for each 14,000 church members in full connection or fraction of two-thirds of that number, provided, however, that each major jurisdiction shall be entitled to at least one hundred delegates. On the basis of membership the Negro jurisdiction would be entitled to only forty-two delegates, but as a major jurisdiction it would be permitted to elect one hundred delegates, or two and a half times the number to which its membership would entitle it. It is doubtful if any one familiar with the situation would advocate such a disproportionate representation of the Negro.

Third, if the Negro were given the status of a major jurisdiction without the maximum General Conference representation of one hundred, then the forty-two Negro delegates elected on the basis of membership would elect the bishops and control all of the distinctively regional affairs of the jurisdiction. It is only necessary to state such a possibility to point out its undesirability. The Negro himself would be the last man to consent to a proposition that would make it possible for forty-two delegates, or a majority of them (twenty-two), to elect the bishops and control the affairs of the entire colored membership.

A Colored Missionary Jurisdiction

Should the Negro Conferences be given the status of a missionary regional jurisdiction? Logically this would seem to be the most fitting arrangement for the colored membership. They are a dependent group and seem likely to remain one for many years to come. If, therefore, they were given the same recognition and rights as other similar beneficiary groups, this would be all that could be asked for them.

From the standpoint of the Negro, however, there are serious objections to a missionary status. It would mean a limited representation in the General Conference. At the most he would have not more than forty-two delegates and the number might be much less. If we may judge of his experience in the General Conference of the Methodist Episcopal Church, the Negro's interests would be likely to receive scant consideration in the General Conference of the reorganized church, where his representation would be reduced to a practically negligible number. The only time that he receives any special attention in the former body is during the episcopal elections. Then his block of ninety votes is not infrequently a haven of refuge for the episcopa aspirants. One of the least creditable chapters in the history of our own General Conference is its insincerity in dealing with the Negro's aspirations. It is more than forty years since that body first definitely encouraged the Negro to believe that he would be given a general superintendent of his own color. But in spite of repeated official assurances the promise has never been fulfilled, and it seems farther from realization now than ever. At a recent General Conference a resolution was introduced providing for the election of bishops by a majority rather than by a two-thirds vote as is now the practise. The author of the resolution was taken to task by a certain bishop for offering it, the bishop saying to the offending brother, "Don't you know that if you elect the bishops by a majority vote it means the election of a nigger bishop?" The resolution did not pass, it did not get even a hearing.

If the Negro is given the status of a missionary jurisdiction his bishops will be elected for him and not by him; his privileges and powers will be determined by the General Conference rather than by the constitution; he will be without representation on the connectional administrative and missionary boards of the church; he will have no representation in the supreme court; his bishops will not be co-ordinate with the general superintendents. His affairs will be absolutely under the control of his white brethren. The freedom of initiative and the racial control of his own affairs, without which the Negro cannot come to his highest estate, will be denied him. In the light of such facts it is difficult to understand how any genuine friend of the Negro can advocate a missionary status for the colored jurisdiction.

A Colored Independent Church

It has often been suggested that our colored constituency should be set apart as an independent church. It must be admitted that those who advocate this proposition are not without ground for their contention. That such a status would contribute to the Negro's independence and initiative, without which no race can come to its best, cannot be gainsaid. The fact is that the strongest and most prosperous Negro denominations are those that are entirely separated from white bodies.

On the other hand, however, it should be kept in mind that the Negro is a part of the membership of the Methodist Episcopal Church and he cannot be set aside without his consent. If he could be set apart as an independent church, there are many who would oppose such action on the basis of expediency. They would not be willing to turn over to the Negro's control the vast property interests to which he would be entitled, without any supervisory check upon him. Again, the Negro needs the white man's help. The stronger that help the better for the Negro, provided it is not accompanied by an undue domination of his interests.

Further, Methodism needs the Negro. The racial problem is becoming increasingly complex and increasingly acute in America. One cannot view without misgivings the spirit of racial antipathy that

is abroad in the land, and particularly the rapid growth of that spirit in the North in recent months. One thing is certain, racial antagonism cannot be lessened by forcibly denying to one race the opportunities for self-development that the other race enjoys. The Negro cannot be held down without damage to those who hold him down. He must be lifted up and put in the full enjoyment of every privilege for which his capacity fits him. Otherwise, with twelve million blacks in America we are destined to create a condition of affairs that will eventually rock the republic. There is no agency that can do so much to alleviate the present situation as the Christian church. It is for this reason that we believe that Methodism needs a colored constituency organically related to it, for which it can establish schools and maintain churches, and through which it can make a Christian impact upon the colored race as a whole.

A Colored Separate General Conference

If an independent church for the Negro is not wise, and a major jurisdiction impossible, and a missionary jurisdiction undesirable, what solution shall we seek? It will help us to reach a sound conclusion if we remember two things:

First, a relation must be established that will give the Negro the fullest measure of control over his own affairs consistent with his present state of maturity and racial efficiency. Second, it must be a relation that will give him the fullest measure of sympathy, co-operation, and support of his white brethren without their undue domination of him.

Having these principles in mind we venture to suggest again what we have already advocated in the HERALD, namely, a separate General Conference for the Negro on the following basis:

a. Create one ecclesiastical connection, with one constitution as the fundamental law of the entire church, this constitution to be amended only by the approval of a reasonable majority of the membership of the Annual Conferences of the entire connection.

b. Create two general jurisdictions one white and one colored, each jurisdiction having its own General Conference which, under the provisions and limitations of the constitution, will be supreme in all matters pertaining to its own jurisdiction, including the election of bishops; place both General Conferences on a parity so far as rights within their respective jurisdictions are concerned, so that neither can infringe upon the privileges of the other.

c. Create one supreme court as the final authority on all constitutional matters for both jurisdictions, the membership of this court to be made up of representatives of both jurisdictions in proportion to their membership and interests.

d. Create one set of administrative boards to have supervision and control of the connectional missionary, educational, and publishing work of the entire church, each jurisdiction having representation on each of the boards proportionate to its membership and interests.

e. Create one Board of Bishops in which the bishops of both jurisdictions shall meet together in council upon matters of connectional concern.

Such a plan would give the Negro full opportunity for the control of his own affairs under proper safeguards. It would give him an organic relation to his white brethren, thus assuring him of their sympathy and support without their domination of his affairs. The Negro jurisdiction would bear the same relation to the fundamental law that the white jurisdiction would have. His Annual Conferences would have the same relation to the constitution; his General Conference would have the same rights within its jurisdiction; his representatives would have the same standing in the supreme court, the same privileges in the connectional boards, and his bishops would have the same recognition within the Board of Bishops.

In all that we have indicated, the Negro would have a practical parity with his white brethren. If there is anything that could be more generous to the Negro or more just to his interests, it has not occurred to the writer.

Chicago, Ill.

THIRTY-THIRD ANNUAL CONFERENCE IN SESSION.

Daily Herald 10-11-17

Thirty-Third Annual Conference of Church Workers Among Colored People Is Now In Session at the Church of St. Mary the Virgin—The Rev. C. Frederick Brookins, Vicar.

The Program For Thursday and Friday Follows.

Thursday, Oct. 11th.

7.30 A. M.—Holy Communion.

9.30 A. M.—Morning Prayer.

Paper: "The Gospel Message and its Effectual Delivery." Writer: The Rev. Edgar C. Young, Philadelphia.

Speakers: Rev. Joseph M. Matthias, Boston, and Rev. David J. Lee, Norfolk, Va.

Paper: "The Church as a Social Centre."

Writer: The Rev. Shelton H. Bishop, Pittsburgh.

Speakers: Rev. Oscar L. Mitchell, Washington, and Rev. John N. Samuels-Belboder, Dayton, Ohio.

Miscellany and Adjournment.

8.00 P. M.—Collects and Creed

Paper: "The Value of a Periodical Promotive of the Church Work Among Colored People—Its Editing and Support."

Writer: Rev. Arnold H. Maloney, Syracuse, N. Y.

Speakers: Rev. Richard Bright, Philadelphia, and the Rev. James A. Russell, Laurenceville, Va.

Paper: "The Church and Southern Migration."

Writer: The Rev. Edmund H. Oxley, Cincinnati.

Speakers: The Rev. William B. Southern, Cleveland, and the Venerable E. Thomas Demby, Archdeacon of Tennessee.

Address: "Our Educational Institutions — Their Accomplishments, Needs, Aims and Hope," by the Rev. R. W. Patton, Representative of the Church Institute.

Friday, Oct. 12th—Woman's Day.

7.30 A. M.—Holy Communion.

10.00 A. M.—Choral Celebration of the Holy Communion.

The Rev. August E. Jensen, Asbury Park, Celebrant.

Preacher: The Rev. E. Sydnor Thomas, Germantown, Pa.

Annual meeting of the Woman's Auxiliary to the Conference. Women especially invited.

Business meeting in the morning.

Reports and papers in the afternoon.

8.00 P. M.—Collect and creed.

Paper: "What is the Church's Real Meaning of Choice and Fit Persons as Applied to the Ministry."

Writer: The Rev. Maximo F. Duty, M. D., Brooklyn.

Speakers: The Venerable Henry L. Phillips, Archdeacon of Pennsylvania.

Missionary Addresses: 1. "The Church and its Appeal to the Black Man." The Rt. Rev. Arthur S. Lloyd, President of the Board of Missions.

2. "The Itinerant Missionary Among Nomadic Laborers." The Rev. Eugene L. Henderson, Pennsylvania.

3. "The Foreign Field and Our Relation Thereto." The Rev. George F. Bragg, Baltimore.

NEGROES DEDICATE CHURCH; POUNDS AIDS

[illegible] OCTOBER 22, 1917

Borough President Addresses Congregation of Concord' "as Pastor of All Brooklyn."

MEMORIAL WINDOW UNVEILED

Pastor's 7th Anniversary Also Observed—Occupy Building on Adelphi Street Near Myrtle Avenue.

The Concord Baptist Church of Christ began yesterday a two weeks celebration to mark the occupancy of its new building on Adelphi street, near Myrtle avenue. The celebration also marks the seventh anniversary of the pastorate of the Rev. Dr. William Maurice Moss.

The new building was built and occupied until two years ago by the Central Baptist Church, now merged with the Hanson Place Baptist Church.

A memorial window to the late Rev. Dr. William T. Dixon was presented in the afternoon by the ladies of the Linen Shower Club. Miss Esther Bradley, president of the club, made a short address of presentation.

Dr. Dixon often expressed a desire to acquire this church property, but the price was always too large. About seven years ago, when negotiations were first opened, $80,000 was asked for the property, but the proposition was turned down. After it had remained idle for about two years, it was finally purchased in April for $45,000, an additional $10,000 being spent to renovate it. At present there is a mortgage of $25,000 upon the property.

Dr. Dixon was pastor of the Concord Church for forty-six years, during which time he did much for members of the negro race. During his pastorate the church was on Duffield street, near Myrtle avenue. The congregation became so large that it was necessary either to look for new quarters or enlarge the old church.

Yesterday morning the cornerstone was unveiled in the presence of about sixty members of Unity Lodge No. 28, Knights of Pythias. Addresses were made by Lee Crawford, G. C., of the Knights of Pythias of the State of New York and the Rev. W. H. Lawton, chaplain of Unity Lodge. Pierre Zeno, who has been a deacon of Concord Church for more than twenty-five years, was master of ceremonies.

The window was unveiled by the Misses Eva and Hattie Dixon, granddaughters of the deceased pastor. The eulogy was delivered by Dr. William A. Creditt, president of the Downingtown Industrial School of Dowingtown, Pa. Dr. R. D. Wynn, pastor emeritus of Bethany Baptist Church of Newark also spoke. The dedication sermon in the morning was preached by the Rev. M. T. Johnson, pastor of the First Baptist Church of Richmond, Va.

Borough President Lewis H. Pounds was the principal speaker at the exercises following the unveiling.

"As pastor of all Brooklyn," he said, "I bring congratulations to you. The spirit of the entire borough is appreciative. We are needing forces like this, and it is worth while to join and help you to carry it forward with our sympathy and help."

The Concord Baptist Church was founded by the Rev. Samson White on May 18, 1847. Dr. Moss, the present pastor, was called from the Bank Street Baptist Church, Norfolk, Va., and is a graduate of Union University of Richmond, Va. Dr. Dixon had the distinction of being the only negro who ever held the position of moderator of the Long Island Baptist Association. He is also a life member of the National Baptist Association and a former president of the New England Baptist Association.

REV. SCOTT RETIRED

Rev. Dr. E. W. Scott, for many years president of the Colored Methodist Protestant Conference, was retired at a meeting held at St. James M. P. Church, Dover street, Wednesday of last week. While there was no successor chosen, there were several present who would have liked to succeed the venerable minister. Dr. Scott was opposed to being retired, it is said, but opposition had been brewing against him for some time.

Only a few days his wife, who was Mrs. Amanda V. Carroll, sued him for a partial divorce. She alleges ill treatment. They were married in November, 1914, and lived together until last July.

Church – 1917

WELCOME ADDRESS BY MRS. CORA J. WHITE

Boy Cadet Band a Feature--- Hundreds Enjoy Music

Inspired by patriotic music an enthusiastic gathering of Sunday School Congress workers listened to Chairman C. H. Clark as he called the twelfth annual session of the Sunday School Congress to order in the Mt. Olive Baptist Church at eleven-thirty o'clock Wednesday. Invocations were offered by Drs. J. W. Hurse, of Kansas City, Mo.; E. W. Moore, of Columbus, O., and John F. Thomas, of Chicago. The Sunday School Congress subjects were then announced. The object of the Congress was emphasized by Chairman Clark, after which the director of the Congress forces, the venerable Dr. Boyd, arose amid great applause and told of the outlook for the coming year. The following departmental conductors were then announced:

Missionary Conference.

E. D. Hubbard, Ocean Springs, Miss.; F. W. Lancaster, Jacksonville, Fla.; H. M. Williams, Galveston, Texas. Assistants to be selected at Nashville.

Metokas.

R. M. Reddick, Atlanta, Ga.; J. B. Ridley, Nashville, Tenn.

Galedas.

Mrs. L. B. Fouse, Lexington, Ky.; Miss L. U. Chambers, Pickens, Miss.

Advanced Teachers.

Mrs. M. A. B. Fuller, Austin, Texas; Leroy R. Russell, Ft. Worth, Texas; E. L. Cunningham, Lexington, Ky.

Intermediate and Primary Teachers.

L. Landers, Nashville Tenn. (Assistants to be selected at Nashville.)

Denominational Newspapers.

John H. Frank, Editor Union-Review, Louisville, Ky.; N. B. Dodson, Brooklyn, N. Y.; M. M. Haynes, Editor The Herald, Austin, Texas.

Superintendents.

H. W. Russell, Atlanta, Ga.; S. H. Johnson, Nashville, Tenn.; Wm. Crudup, Chicago, Ill.; Oliver J. Carter, San Antonio, Texas.

B. Y. P. U. Department.

Rev. S. R. Prince, D. D., Cor. Sec'y. Nat. B. Y. P. U. Board (unincorporated) Ft. Worth, Texas; Rev. L. Drane, D. D., Chairman B. Y. P. U. Board (unincorporated) Chicago, Ill.

Congrses Exhibits and Sunday School Paraphernalia.

L. Landers and Assistants, Nashville, Tenn.

Cradle Roll and Infant.

Miss E. M. Kinnard, Galveston, Tex.

Home.

Miss Ada F. Morgan, Nashville, Tenn.

Bible Study.

Wm. Hicks, Meridian, Miss.; H. R. L. Johnson, Lynchburg, Va.

Sociolcgical.

W. S. Buchanan, Normal, Ala.

National A. F. Cadet.

W. H. Crawford, Commanding General, Austin, Texas; Harry Lott, Lieutenant General, Austin, Texas; S. S. Jones, Adj. General, Muskogee, Okla.

Publicity.

N. B. Dodson, Brooklyn, N. Y.; Henry A. Boyd, Nashville, Tenn.

Where Departmental Meetings will Be Held.

BIBLE STUDY CONFERENCE—Mt. Olive Baptist Church—8:00 to 9:30 a. m.

MISSIONARY CONFERENCE—Mt Olive Baptist Church (S. S. Department)—2:30 p. m.

METOKA AND GALEDA—St. John A. M. E. Church—2:30 p. m.

ADVANCED TEACHERS—Mt. Olive Baptist Church (Primary Room) 2:30 p. m.

INTERMEDIATE AND PRIMAR TEACHERS—Mt. Olive Baptist Church (Second Primary Room)—2:30 p. m.

largest Baptist church in the state and one of the most magnificent structures in the country. He grasped the audience where Mrs. White had left it and carried it to its highest religious height. His was a masterly effort and gave to the citizens of Nashville and throng of Congress delegates some idea of the intellectuality as well as spirituality of the ministers of the gospel of the younger school and the present generation. Aside from his discourse being eloquent it was filled with religious fervor. As soon as Rev. Williams had finished there was a season of song by the chorus. The song which took the audience Wednesday was the jubilee song, "Nobody Knows the Trouble I See." Not only the mammoth chorus, but more than eighteen hundred people in the congregation joined in singing the refrain.

The Boy Cadet Band then gave a brief series of selections. Dr. Clark made announcements while the secretary of the Sunday School Congress and the Committee on Homes consisting of Drs. Harding, Burns, Bolden and others, assigned the late arrivals, among whom was the Rev. Dr. Robt. Mitchell, vice president-at-large of the National Baptist Convention, to their homes.

Delegates from Everywhere.

As predicted by the Sunday School Congress Secretary, the delegation at the present session of the Congress is perhaps the most cosmopolitan that has been seen at any session. They began to arrive as early as Tuesday, when Chicago and Illinois led off bringing her delegation into city at 7:40 o'clock. Then came the Georgia state delegation which came in the afternoon on the Dixie Flyer. Then came the eastern delegation by way of Chattanooga at 6:30 o'clock. The Alabama special came in at 7:40 Tuesday evening. Then at 8:35 the same night President E. P. Jones led the Northern Mississippi, West Tennessee and Oklahoma delegation into Nashville. Oklahoma was in charge of Dr. S. S. Jones and J. F. Woods and others. Nashville was thronged Tuesday night with the delegates from these various states. Then at 2:00 a. m., Wednesday the Arkansas Travellers came in, led by Drs. Robinson, Gaines, Porter and others. At 3:40 a. m., the Alabama, South Mississippi and Louisiana delegations reached the scene of the Congress. The following are some of the delegates enrolled

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Nashville, Tenn., June 13.—Inspired by such an excellent rendition of the Sunday School Congress song, "Hail the Baptist Congress," by the magnificent chorus, hundreds of Sunday school workers were present and participated in the opening of the Twelfth Annual Session of the Sunday School Congress that had its official opening at 11:30 Wednesday at Mt. Olive Baptist Church. More than thirty-five states were represented when the Sunday School Congress Secretary made up his roll in the afternoon. "Front Line Sunday School Building," "Child Evangelism," "Greater Sunday School Missionary Activities, with better Teacher-Training Forces, are some of the topics that will come prominently before the present session.

"We are loyal to the Stars and Stripes, we mean to stand by the Constitution and the Flag, and at the same time carry the banner of King Emanuel into every dark corner of this great country," declared Henry Allen Boyd, secretary of this movement, before the magnificent audience after he had been introduced and read the list of subjects and made the assignments for the departmental meetings.

Fourteen different departments are being operated in connection with the Congress. These departmental meetings are held at the various churches. The general sessions will all be held at Mt. Olive Baptist Church. The Congress proper will not close until next Monday. This is Nashville's third time to entertain the Sunday School Congress forces of the United States. The Congress has met at various cities. It is learned from the secretary that in 1906 they were entained at Nashville, in 1907 at New Orleans, 1908 at Jacksonville, Fla.; 1909 at Nashville, 1910 at Atlanta, 1911 at Meridian, 1912 at Tuskegee Institute, 1913 Muskogee, 1914 at Beaumont, 1915 at Birmingham, 1916 at Vicksburg. It is not known just where the sessions will be held next year, although the secretary announces that there have come already, invitations from San Francisco, St. Louis, Kansas City, Columbus, Ohio, Chicago, Atlantic City, Philadelphia and Washington. The committee to select the next place of the meeting will make its report after the adjournment of the Congress.

SUPERINTENDENTS' CONFERENCE—Pleasant Green Baptist Church—2:30 p. m.

CRADLE ROLL AND HOME DEPARTMENTS—St. Andrews Presbyterian Church—2:30 p. m.

SOCIOLOGICAL DEPARTMENT—St. John Baptist Church (Pearl Street)—2:30 p. m.

A. F. CADETS—Mt. Zion Baptis Church, Jefferson Street and 11th Ave., N. (Drills and practice on Fisk University Campus.

NEGRO DOLL—St. John A. M. E. Church.

PUBLICITY—Board Room, National Baptist Publishing Board, 2nd Ave., N. and Locust Street.

SUNDAY SCHOOL PARAPHERNALIA AND EXHIBITS—at National Baptist Publishing Board's plant. The entire plant is open for inspection.

TEACHER TRAINING—9:30 to 10:30 a. m., Mt. Olive Baptist Church.

B. Y. P. U. DEPARTMENT — Mt. Olive Baptist Church—2:30 p. m.

The feature of the morning session of the first day was the constant stream of Congress delegates arriving from the various states and sections. By Thursday morning not only were the thirty-two states represented, but there came a representative from Canada in the person of Rev. Laurence McDowell, D. D. Throughout the week the departmental meetings were held at the following places:

Bible Study Conference, Mt. Olive Baptist Church.

Missionary Conference, Mt. Olive Baptist Church (S. S. Department).

Metoka and Galeda, St. John A. M. E. C hurch.

Advanced Teachers, Mt. Olive Baptist Church, Primary Room.

Intermediate and Primary Teachers Mt. Olive Baptist Church, Second Primary Room.

Superintendents' Conference, Pleasant Green Baptist Church.

Cradle Roll and Home Departments, St. Andrews Presbyterian Church.

Sociological Department, St. John Baptist Church (Pearl Street).

A. F. Cadets, Mt. Zion Baptist Church.

Negro Doll, St. John A. M. E. Church.

Publicity, Board Room, National Baptist Publishing Board, Second Avenue and Locust Street.

Sunday School Paraphepropnalia and Exhibits, National Baptist Publishing Board's Plant.

Teacher Training, Mt. Olive Baptist Church.

B. Y. P. U. Department, Mt. Olive Baptist Church.

Added to the enthusiasm which was already at its highest pitch was the magnificent session Wednesday night. The welcome address delivered by Mrs. Cora Jordan White captivated the audience which was estimated at eighteen hundred present. Standing room was at a premium. She swept Nashville off her feet and took the visiting delegations in aeroplane flights with her eloquence. The applause was so dense and so prolonged at the conclusion of her address that the chairman of the Congress was forced to rap for order. Miss Geneva Render then rendered a beautiful selection and was encored. The Congress sermon was preached by Rev. A. C. Williams, A. M., pastor of the 16th Street Baptist Church, Birmingham, which is supposed to be the

REV. W. S. ELLINGTON, A. B., Arbiter and Blackboard Critic. Nashville, Tenn.

DR. R. H. BOYD, D. D.,
Director,
Nashville, Tenn.

ZION IN COUNCIL

Star of Zion
10-4-17

By Rev. James Edw. Mason,
A. M., D.,

The recent annual Council meeting at the Walter's Church, Chicago, was the largest attended in the history of such gatherings. Seven of the Bishops, all the Editors and Department Secretaries, were present and many prominent pastors and leading ladies. Conspicuous among the absentees were the venerable Bishop J. W. Hood and the late lamented and distinguished Bishop Walters and the scholarly Bishop Harris.

It seemed especially strange not to see them, always so conspicuous at such convocations, inspiring and giving counsel and advice for the betterment of the church. Bishops Hood, Walters and Harris, were a remarkable trio during the period of their healthful activity. They represented in zeal and devotion, carefulness and scholarship, untiring labors and high ideals, what is best in Zion Methodism. But the two last named having finished their work, beloved, honored, of precious memory, have entered into rest.

The delegates present represented all sections of the far-reaching activities of Zion at home, and beyond the seas. They were there from "Ole Kentucky," with its bold and beautiful landscapes, of the Apalachian chain; from Kansas, with its sand and building stone of great and varied beauty, of famous gymsum beds and gymsum hills; from the keystone state with its anthracite, oil and iron; from the Empire, with its mighty Hudson and Pallisades. In fact, from the North and South, from the East and West, they had come up to "Jerusalem" with a spirit of devoted interest, never manifested before.

The entertainment given by Rev. Dr. W. A. Blackwell, the eloquent pastor, and his faithful and capable membership, was in harmony with the reputation of the church for doing things on a great scale. The cordiality with which all the delegates were received, the able and stirring addresses of welcome, and the social atmosphere permeating all phases of the convention, was homelike and uplifting.

The sessions from the first were unusually attractive and some profoundly interesting. The sermons and speeches generally were of a high order, instructive and inspiring. Some of the departmental reports were most illuminating and work accomplished notably praiseworthy. It is regrettable that the whole church may not be benefitted and receive a new impulse from reading these reports in printed form. What is needed among us is greater effort to get the facts of these departments to the masses of our membership. Thousands of them do not take the Star regularly, and should be informed as to what is going on, and the increased needs growing out of the larger demands of the church.

With the world-wide war upon us the reshaping, recasting of the population: with the exodus of hundreds of thousands of our people from the South-land; great sums of money for increase current obligations, and new expenditures will be necessary. How will we raise it? What is the best method of appeal? How is it with the United States Government in the present great emergency? Irrespective of thousands of newspaper articles and daily editorials, we have numerous books publications as "Fear God and take Your Own Part;" "The Soul of Germany;" "What Germany Thinks;" "The World's Highway;" "Over There;" "The Invisible King;" "Democracy in the Nations;" presenting and deliniating thrilling and luminous facts. However "Uncle Sam" is not satisfied with such general information, abundant as it is every where. To make the new loan successful, eloquent orators, distinguished Governmental Officials, and prominent influential citizens are being sent throughout the villages, towns and cities to give fuller detailed information to all. Why? So the Nation may be a unit in the mightiest patriotic endeavor for Democracy. The Government knows that ignorance bespeaks death; while intelligence spells life for all noble, worthy achievements. The Soul cry of a nation in action, rising to its supreme effort, is for light. "Give us the facts," exclaim the Loyal and True; ever ready to live, ready to sacrifice, and ready to die, for the principals of right.

Are we to safe-guard and save Zion Methodists from aggressions without, and self-satisfaction, indifference, and in-efficiency within? More light, more definite departmental information, more exact business methods, are required for enlisting the sympathetic co-operation of, and unifying the membership, friends, for the larger and pressing problems of tomorrow. And the serious, perplexing church problems of tomorrow will find their proper solution, in our manly, faithful and heroic performance of the duties of today. Are we as Ephriam to be wedded to Ancient Idols? God forbid.

Increasing competition compels us to prepare to meet new and urgent demands, socially educationally industrially and economically. We must marshall our membership and constituency, directly or indirectly, to keep pace with the onward sweep of Christian civilization. The rebirth of a new world is at hand.

The reports of the Woman's Home and Foreign Missionary Department gave increasing evidence of intelligent and thoughtful action, in the great work committed to their care. Their reports were especially comprehensive as to details and worthy of imitation and emulation.

To the thoughtful members present, it was made clear as the noon day, we must have a responsible treasurer of each Annual Conference, keeping in touch with the respective Departments, forwarding money and properly accounting for the same. When Departmental representatives are not present, I believe all monies should be forwarded direct from the Conference to the respective Departments. Irregular business methods must go. Improvement in administrative affairs is needed at once, to secure the confidence of the business man, the leading laymen, commensurate with our great advancement.

The discussions in groups affecting future activities were numerous. Unexpected developments occasioned many pointed and stirring interrogations. Why is this? Why is that? were heard repeatedly. Why do we have such serious difficulty in harmonizing general Conference changes in our law? Why are they productive of such amazing delay in discipline publication? If the Committee appointed was too busy to attend to such important work, why was not another appointed? The Methodist Episcopal Church had their changes and new laws published within two months: The A. M. E. Church in less than 100 days: Over seventeen months have elapsed since the adjustment of the Louisville, Ky., General Conference. When are we to get the revised Discipline? "Well, what about the General Conference minutes?" said another. We have the intelligence and ability in the Denomination to do, but certain dominant factors obviously will not do business. Now it is because in part the Church is obsessed with this serious business defection, the Progressives were called into being. Such an organization to bestir, arouse, and quicken the morbid, torpid business liver of the Denomination, seems indispensable. Zion under existing circumstances, like many a good strong horse upon the road goes better with spurs than without them.

AFRO-AMERICAN PRESBYTERIANS TO CONFER HERE

ROCHESTER N. Y. POST-EXP
OCTOBER 20, 1917

Eminent Speakers Will Discuss Many Questions of Primary Importance to Progress of Their Race.

The twenty-fourth annual session of the Afro-American Presbyterian Council and Conference will open in Trinity Presbyterian church on Thursday afternoon of next week and continue through Sunday, October 28th.

Every phase of the religious, social and economic life of the negro will come up for consideration with special emphasis on the duty of the church in the present crisis.

Among the eminent speakers to be heard in the course of the three days are: Rev. Dr. C. H. Trusty, of Pittsburgh; Dr. J. F. Grimke, of Washington; Rev. Dr. W. E. Williams, of York, Pa.; Dean Kelly Miller, of Howard university, Washington, D. C., and Dr. E. F. Eggleston, of Newark, N. J.

Members of Rochester presbytery will speak at meetings on Friday and Mayor Hiram Edgerton is expected to give the welcome for the city.

As the retiring moderator, Rev. Dr. William A. Byrd will preach the occasional sermon on Thursday night.

[illegible]
JUNE 24, 1917

ASKS HELP FOR NEGRO HOME.

Rev. Noland McNeal Will Make Tour of State for Funds.

A campaign for $300 has been started by Rev. Noland McNeal for the negro home of the Volunteers of America, 2911 Cadiz street. Mr. McNeal has been appointed captain and put in charge.

In an effort to complete and equip the home he will make a tour of the state, with the indorsement of Mayor Behrman. Donations may be sent to Colonel F. C. Fegley, 411 Board of Trade building, or to Mr. McNeal, 2911 Cadiz street.

Besides aiding the wives and children of negro prisoners, the new home will furnish rooms and meals to unfortunates.

ROCHESTER N. Y. POST-EXP
OCTOBER 26, 1917

COLORED COUNCIL ELECTS.

Afro-American Presbyterians Hear Rev. Dr. Byrd and Others.

At a meeting yesterday afternoon in Trinity Presbyterian church, the Afro-American Presbyterian council elected Rev. William R. Imes, of Plainfield, N. J., president, and Rev. Dr. R. H. Armstrong, of Germantown, Pa., secretary.

The retiring president, Rev. William A. Byrd, of this city, preached in the evening. Addresses on evangelism and making negroes Presbyterians were made by Rev. Dr. C. H. Trusty, of Pittsburgh, and Rev. James G. Carlisle, of Troy.

Church – 1917

BISHOPS OF THE THREE COLORED METHODISMS TO MEET

Southwestern Christian Advocate 2/22/17

There will be held in January, coming, a joint meeting of the Bishops of the African Methodist Episcopal, African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches. It will be an important meeting coming as it does at a time when the Negro race was never more of one mind. These bishops represent the most positive leadership that the Negro race has. There is a lay membership connected with these three churches of more than one million and a half. This is a mighty host. These Bishops represent the highest and best that there is in the race. They have it in their power to make the Methodist Churches of the Negro race one in their program for the largest possible advancement of the race. If it comes to pass that these three churches, now organically apart, should become one, such a church would be a tremendous factor not only in the life of the Negro race but in the life of Protestant Christianity. It would marshal an aggressive and intelligent host not only for the salvation of the Negro in this country but would set in motion a movement that would be felt in the darkest corner of Africa.

By all means there should be a common hymnal for all Methodists. There should be the same hymnal for white Methodists and for colored Methodists, and a common catechism for all Methodists, white and colored. But the hymnal and catechism should be made by the joint editorship of all for the common use of all. If white Methodists and colored Methodists cannot use the hymnal and catechism on earth, how will it be possible for them to live together in the same heaven? We sometimes forget that on the other side we must of necessity be one. It would seem, therefore, as a matter of common sense we ought to get used to the practice on this side.

A common Sunday School literature of the three colored Methodisms would be a decided step forward and would increase the standing of the output. There ought to be a central Theological Seminary. And what is better than the adoption of Gammon Theological Seminary as the mecca for all Negro Methodist preachers?

But these details aside, all will be interested in the joint meeting of the Bishops of colored Methodism. The ringing message that these Bishops may send to the country and to the world on migration, patriotism, evangelization, self-support and kindred subjects should make the membership of the churches represented more efficient in our democracy as well as in our Christianity. Some of these Bishops have shown fine leadership; some of them have been unselfish and consecrated and have given themselves to the work in hand with an abandonment that is worthy of the cause they represent and of the fathers of the church whom they have succeeded.

God bless them as they undertake this larger task of uniting some of the fragments of Methodism in the interest of a world-wide church.

Newspaper Cutting Bureau in the World

From CHRISTIAN ADVOCATE

Address: New York City

Date MAR 1 1917

The Negro and Organic Union

In a recent issue of THE CHRISTIAN ADVOCATE Dr. Edgar Blake discussed various propositions having to do with the relation of the Negro membership to the reorganized Church and finally suggested the following amazing possible solution to the so-called difficult problem:

"Personally I am of the opinion that no group of men ever had a finer opportunity to do a great thing for themselves, for others and for the kingdom of Christ than has our colored constituency. Suppose they should say: 'We recognize the embarrassment in the way of the union of these two Methodisms and we are willing to do our part to relieve it. We do not want to leave the Church; we want to remain a part of it. But, brethren, give us a regional Conference of our own, with the same powers as other regional Conferences. Let us elect our own Bishops and control our own local affairs, as other regional Conferences do. Give us a representation upon the connectional boards and societies of the Church, safeguard our powers and privileges by constitutional provisions, and we will not ask to sit in your General Conference to legislate for you.' . . . Should union now fail because of the presence of the colored membership it would mean a very serious blow to their interests in the Methodist Episcopal Church. . . . I do not see how any one who has a due regard for the future of the Negro can survey such a possibility without the most serious misgivings."

We, the undersigned, vitally related to the work of the Methodist Episcopal Church, deplore the fact that any official representative of the world-wide Methodist Episcopal Church, and especially a member of the Commission on Unification, should make a suggestion so humiliating to a large number of self-respecting members of our great Church.

We believe this suggestion to be contrary to the spirit and traditions of our Church and to the genius of Christianity itself.

We especially deplore, on the one hand, the apparent proffer of a bribe, and, on the other, the use of a veiled threat, in case his suggestion is not accepted.

We protest against any proposition which, in the supposed interest of the union of Methodism, would deprive any element of our people of the most sacred rights, which should nowhere be more zealously guarded than in the Church of Jesus Christ.

L. M. DUNTON, President of Claflin University.
J. W. E. BOWEN, Vice-President of Gammon Theological Seminary.
W. H. CROGMAN, Professor of Latin and Greek in Clark University.
P. M. WATTERS, President of Gammon Theological Seminary.
JAMES C. ARNOLD, Professor of History in Clark University.
J. N. C. COGGINS, Field Secretary of Church Temperance Society.
C. B. HOLT, Professor of Science in Clark University.
E. H. OLIVER, Pastor of Warren Chapel, Atlanta, Ga.
J. P. WRAGG.
G. H. TREVER, Professor of New Testament and Doctrine in Gammon Theological Seminary.
LAWYER TAYLOR, Professor of Mathematics in Clark University.
L. H. KING, Pastor, Atlanta, Ga.
D. D. MARTIN, Secretary of the Stewart Missionary Foundation for Africa.
G. W. ARNOLD, Superintendent Atlanta District, Atlanta Conference.
E. D. PETTY, Superintendent Newman District, Atlanta Conference.
CHARLES H. HAINES, Professor of Public Speaking Gammon Theological Seminary.
A. P. MELTON, Atlanta Conference.
JOSEPH GRIFFITH, Superintendent Gainesville District, Atlanta Conference.
HARRY A. KING, President of Clark University.
I. H. MILLER, Principal of Normal Department, Clark University.
H. W. D. WILSON, Pastor of South Atlanta Methodist Episcopal Church.

Atlanta, Ga., February 16, 1917.

CHURCH WORKERS' 33RD CONFERENCE

African American 16-13-17

Episcopal Ministers from Many Cities Discuss Topics of General Interest

DR. TUNNEL PREACHES

Recent Migration and Welfare Work Sudject of Debate

The social, economic and religious status and outlook for the race were discussed at the thirty-third annual Conference of Church Workers Among Colored People (Protestant Episcopal) which came to an end at St. Mary's Episcopal Church, Orchard street Friday night. The next session will be held at St. Augustine's School, Raleigh, N. C.

The conference was well attended by ministers and laymen, a number of whom came from a long distance. In the gathering were a number of former Baltimoreans, including Rev. Dr. Hutchens C. Bishop, pastor of St. Phillips Church, New York, the richest Negro church in the United States; Rev. E. Robert Bennett, Rev. Charles S. Sedgwick and Rev. James N. Weaver.

The subjects coming before the Conference were highly informing, though only suggestive, the body having no legislative powers.

At the opening session Tuesday night an address of welcome was delivered by Rev. W. A. McClenthen, rector of Mt. Calvary Parish, white, who welcomed the delegates in the absence of Bishop Murray. The response was by Rev. Samuel W. Grice, of Petersburg, Va., president of the Conference.

Dr. W. V. Tunnell, of Howard University, preached the annual sermon. His theme was "The Signs of the Times," and he held the rapt attention of the large audience during hs eloquent portrayal of the present-day trend of affairs in church and state.

The report of the necrologist was presented by Rev. Emmett E. Miller, of Petersburg, Va.

MIGRATION DISCUSSED.

A lively discussion on the recent great immigration of the colored people from the South took place Thursday night. It followed the reading of a paper on "The Church and Southern Migration" by Rev. Edmund H. Oxley, of Cincnnati.

Mr. Oxley declared that the continual stream of workers from the South was largely economic and was due not only to the desire for industral opportunities, but to the desire for social and civil liberty and justice in the courts. The Negro, he went on to say, is becoming an industrial necessity to the North and the West and more and more his potentality as an industrial factor is becoming apparent

Training in efficiency was needed, Mr. Oxley asserted, and the church must do its part in looking after the moral welfare of the newcomers.

"The Church as a Social Centre" was the theme of an address by Rev. Shelton H. Bishop, of Pittsburg, Pa. Rev. Oscar L. Mitchell declared that the church must do oscial setlement work.

In discussing "The Institutional Church in a Small Town," Rev. E. Robert Bennett and Major Ollie C. Hall spoke of the beneficent results that had taken place from starting institutional work at S. Phillip's Church Buffalo.

PRESIDENT GRICE'S ADDRES

In his annual addres s President Grice sketched the rise of Prussia, its precipitation of the present world-war and asserted that now was the time for showing Christan patriotism.

"Brethren, by God's help," he concluded," let us no longer plead poverty as an excuse for not doing our share in fully bearing our burdens as

God has blessed us, thereby clogging the wheels of church extension among ourselves. Let us regard not difficultes, but let us glory in the fact that we have men accounted worthy to be keepers, witnesses and instruments of Him wh is head of all things and who controls all things.

Rev. Charles Sedgwick, of Charleston, S. C., read an interesting paper Wednesday night on "The Inseparable Connection of Race Pride and the Prosecution of Our Work in the Episcopal Church." In the discussion that followed, Rev. Mr. Gould, a white man in charge of St. Augustine's School, Raleigh, N. C., asserted that there were none present who would urge that colored Episcopalians decline the financial aid received from whites and make their own race support colored parishes.

REV. BENNETT REPLIES.

The statement by Mr. Gould brought forth prompt and emphatic repiles from Rev. Dr. George F. Bragg and Rev. E. R. Bennett. Mr. Bennett declared that there were some white men working in the colored churches who were insincere in regard to the race, though they managed to conceal that fact. He urged that the whites who accept work among colored people should try to see the struggles of the race from the angle of the colored people.

Rev. Edward C. Young, of Philadelphia, read an interesting paper on Thursday night on "The Gospel Message and its Effectual Delivery." The paper evoked a lively discussion.

The congregation of St. Mary's Church entertained the Conference at dinner on Wednesday and Friday. The members of St. James Church were the hosts Thursday. Immediately after the dinner Thursday the delegates and visitors were the guests of the Men's Club of St. James Parish on a two-hour trolley ride around the city. Mr. Thomas F. Smith is president of the club. Folloiwng the trolley ride, the visiting women were given a reception at St. James Church.

The sessions Friday were given over principally to the women's auxiliary. Among the many speakers were Rev. Hutchens C. Bishop of New York; Dr. Henry L. Phillips, arch deacon of Pennsylvania Rev. George F. Bragg, and Rev. E. L. Henderson ,the latter speaking on "The Itinerant Missionary Among Nomadic Laborers."

Rev. E. W. Daniels, assistant rector of St. Philip's Church, New York City, on Wednesday, told of the great work being done by the men's guild of that parish. At the recent fall re-opening, he said, 1,100 leiters were sent to members alone.

The old officers were reelected as follows: Rev. Samuel W. Grice, Petersburg, Va., president; Rev. George F. Miller, New York, vice president; Rev. George F. Bragg, Baltimore, secretary; Mr. Archie Nicholson, treasurer; and Rev. Emmet E. Miller, Petersburg, Va., necrologist.

Rev. Mr. Brookins, pastor of St. Mary's Church. Mr. James W .Hughes and others did everything possible for the comfort of the visitors.

The Third Annual Report of the Church Extension Department

The report of General Secretary of the Church Extension department made to the General Board the best report the department has ever made in all its history and should be commended by the whole church. The record of that department is $13,396.95. The report from the one cent per capita stands viz:

First District—Bishop L. H. Holsey, one cent per capita	$ 88.42
Public Collection	10,470.99
Total Western Index	$10,565.41
Second District—R. S. Williams, one cent per capita 5/10/17.	$ 208.88
Public Collection	36.30
Total	$245.88
Third District—Bishop E. Cottrell, one cent per capita	$106 31
Public Collection	80.76
Total	$187.07
Fourth District—Bishop C. H. Phillips, one cent per capita	$ 77.70
Public Collection	107.86
Total	$184.56
Fifth District—Bishop M. F. Jamison, one cent per capita	$236.08
Public Collection	162.32
Total	$398.40
Sixth District—Bishop R. A. Carter, one cent per capita	$290.66
Public Collection	382.18
Total	$10,565.41
Total	$672.84
Seventh District—Bishop N. C. Cleaves, one cent per capita	$419.12
Public Collection	288.12
Grand Total from May1, 1916, to May 1, 1917	$13,296.95

Reynolds Temple, Winston-Salem, N. C., $5,750.00
Haines Institution, Winston. Salem, N. C., 3,815.00
Morristown, Tenn., 100.00
Battleville, Pine Bluff, Ark., 25.72

Total amount paid out on churches	$10,690.97
Cash in bank	$981.23
Grand Total paid out and	$11,672.20
Salary General Secretary	$1,200.00
Postage stamps	51.00
Miscellaneous expenses	100.40
Traveling expenses	281.50
Grand Total	$13,396.95

R. S. STOUT, D. D., L. L. B.,
Gen. Sec., 519 E. 13th Ave., Pine Bluff, Ark.

LOTT CAREY CONVENTION MET HERE

BAPTISTS HOLD GREAT FOREIGN MISSIONARY CONVENTION

Fine Session in Ebenezer Baptist Church—Many Able Ministers Attend

The Lott-Carey Baptist Foreign Mission Convention of the United States met Wednesday morning, August 29, 1917 at the Ebenezer Baptist Church Rev. W. H. Stokes, D. D. pastor. Some of the leading Baptist divines of the country were present. Rev. Dr. C. S Brown of Winton, N. C., is President and he presided with his usualy ability.

The welcome addresses were delivered by Drs. Z. D. Lewis, E. Payne and W. H. Stokes representing respectively the Baptists of the State, city and church. Dr. C. S. Brown, of Winton, N. C., is president and Dr. A. W Pegues is recording secretary, of Raleigh, N. C. Dr. W. M. Alexander of Baltimore, is corresponding secretary. The responses were delivered by Drs. C. C. Somerville, of Portsmouth, Va., O. S. Simms, of Pittsburg, Pa., and E. E. Ricks of Roanoke Va.,

A LARGE DELEGATION.

The delegation to this convention is the largest in the history of the convention Many distinguished visitors were introduced and spoke to the convention. Among these were Colonel Young, of Raleigh, N. C., F. D. Lee, attorney at law, Washington, D. C., Rev. Abraham Tyler, who has spent thirty-seven years as a missionary, in Liberia, West Africa and others.

The afternoon session was given over to the address of the president, Dr. C. S Brown, and Dr. W. M. Alexander, corresponding secretary.

PRESIDENT BROWN'S REMARKS

President Brown, in discussing the present world conditions as a challenge to the church, made this declaration: "Distressed as we are with a war, which, in point of cruelty, brutality and destructiveness was never equaled, involving more or less all the civilized nations of the world, and which may mean the melting together of all the races of men; linked, tied and belted together by telegraph, telephone, railroad and various other means of communication, the world was never better prepared to receive Christianity than now."

ARMY SMALL.

In referring to the missionary workers he said that the army on the frontier is lamentably small and their equipment exceedingly poor. He brought the large delegation to a very high pitch of enthusiasm when he mentioned the frontier force, viz: Hayes, Thomas, Gale, Boone and Mrs. Thomas, in Liberia, West Africa, and the eight workers in the republic of Haiti. He made a strong plea that these mission workers be given more adequate support in their operations.

LIBERIA'S CENTENNIAL.

Dr. Brown called the delegates attention to the fact that Liberia will celebrate her centennial in 1921 and urged upon our convention because of the fact that the society bears the name of one of the founders of this republic that it begin now to plan to take a leading part as a convention in this movement.

He then called attention to the excellent opportunity which is afforded in Haiti and spoke of the wonderful resources of this island and the dire need of the gospel of Jesus Christ.

DR. ALEXANDER'S REPORT.

Dr. W. M. Alexander, in his very comprehensive report, reviewed the year's work and made one of the best reports which he has ever made to the convention, setting forth its activities as being in very excellent con
He distributed his report to the delegates in pamphlet form.

This convention is devoting its efforts to the work of foreign missions and spends a very large proportion of its funds to the support of the missionaries.

The Rev. J. C. Taulton, of Donora, Pa., preached the sermon Wednesday night to a very large and appreciative audience.

THE WOMEN'S MEETING.

Mrs. J. H. Randolph president of Washington, D. C., held its morning and afternoon sessions at the Sixth Mt. Zion Baptist Church, Dr. R. V. Peyton pastor.

At Ebenezer Colonel James H. Young of Rarleigh, discussed the "Layman's Place in Missionary Work" and Rev. R. J. Lanston, of Norfolk discussed the "Local churches to Foreign Missions." At one afternoon service the consideration of "The Press and Foreign Missions," by Dr. W. H. Stokes, editor of the Lott-Carey Herald took place, Dr. A. B. Vincent, editor of the Searchlight and Dr. C. C. Somerville editor of the Vigil, and others spoke.

DR. PEYTON'S WELCOME.

At the Sixth Mt. Zion church the women were welcomed by Dr. R. V Peyton, pastor of the church, and Mrs L. A. Hope, Responses were by Mrs. M. M. Waldron, Washington, D. C.,; Mrs T. S. Eaton, Henderson, N. C., and Mrs. P. I. Anderson, of Pennsylvania

Mrs. Randolph delivered her annual address in the afternoon. Mrs A. L. McGuinn, corresponding secretary, and Mrs. J. H. Blackwell, treasurer, made their addresses. The principal address was delivered by Mrs. L. V. Mebane, of High Point. N. C., The sermon to the women was preached Wednesday night at the Ebenezer Baptist church by Dr. W. M. Alexander, of Baltimore.

NEW ORLEANS LA ITEM
JULY 29. 1917

Negro Salvation Army Officer Visits Orleans

First of His Race In Organization To Come Here

Adjutant Joseph Trotman, the first negro Salvation Army officer to visit New Orleans, stopped in this city recently on his way north from Belize British Honduras. Adjutant Trotman was in British Honduras two years and in that time built a $4000 hall, organized troops of Boy Scouts and girl guards and a Salvation Army organization of 110 persons.

He expects to leave New York soon for St. Thomas, West Indies, where he will organize Salvation Army work.

Staff Captain L. Allison Coe, of the New Orleans headquarters, has announced that because of the rapid spread of Salvation Army work throughout the South, negro officers will be sent to New Orleans as soon as they can be trained for the work.

Church—1917

Theological Seminary and Training School for Negroes

Rev. T. O. Fuller, D.D.

SEVENTEEN years ago I entered upon my work as a pastor in the city of Memphis. I was trained at Shaw University, Raleigh, N. C., and studied theology under the learned and eminent Dr. Thomas E. Skinner, of sainted memory, who, after nearly a half century of service among his own people was influenced by the Holy Spirit to turn his attention toward the education of negro ministers, becoming the dean of the Theological department, at Shaw University. I had the happy privilege of being a student under him for four years. My mother was converted under the preaching of the late Dr. W. B. Wingate, at the time president of the Wake Forest College, N. C., and he immersed her. Thus my early life was shaped by the noblest Christian influences of the South, and I gratefully appreciate the inspiration received.

On reaching Memphis, I found a large negro population, a large number of Baptist churches, but not three of their pastors had as much as a normal education, although they called each other "Doctor." I found a needy field, but the conditions were far from encouraging. The value of ministerial training was not appreciated. "Ignorance was bliss and wisdom was folly." Howe Institute, poorly equipped and lacking support, stood as a beacon light that struggled against the menacing clouds. I met the ministers there, and after a short acquaintance was asked to give some talks on Bible topics. Many became interested and asked for private instruction. I consented, and the study of one of the churches in the northern part of the city was utilized as a class room. They met and selected a door keeper, who met all comers and kept the fact of their study a secret, lest someone should discover that they didn't know how and what to preach and were going to school to learn. This private class continued until their improvement was so marked that the pupils were bold enough to venture out into the open; then the class was moved to the Howe Institute, and the number soon increased to fifty, most of them pastors of churches in the Memphis territory. These brethren were taught language and the spelling of words most used in conversation and in their pastoral work; the reading of the Bible, reading of hymns, church polity, the doctrines, corrective and constructive discipline, all in the simplest and most practical way. Talks on the high calling of the minister and the importance of an upright life were made a part of each day's work. For the purpose of clinching the interest and attention, I gave one or two sermon outlines and taught the Sunday school lesson every Friday. This was one of the most attractive features. The ministers looked forward to this, and the attendance on Friday was the best of any day. And, too, the teaching of the Sunday school lesson strengthened the ministers at a very important point. Many of them would remain away from or out of the Sunday school, because they were not able to cope with the teachers and bright pupils to be found in the schools each Sunday. As the pastors began to master the lessons their interest in the Sunday school correspondingly increased and new life was injected into the churches.

While the ministers were being trained, we also turned our attention toward the training of the women as Bible teachers for work in the neighborhood, in their churches, as Sunday school and Bible Band workers. Many of the pastors became alarmed when they saw large numbers of their members attending the Bible Training Class for Women. One of the brethren asked, "Are you sisters getting ready to preach?" "No," said one, "but we expect to learn so much about the Bible that nobody can preach to us but a preacher." The training of these women, who came to us from thirty churches and six denominations, did much toward creating a demand for a better prepared ministry. When the pastor saw sitting in front of him a number of women with open Bibles, he came to the conclusion that either the day of his *preparation* or of his *departure* was at hand.

These are some of the methods employed to popularize Bible study among the ministers of Memphis. And it may not be too much to say that we have taught more ministers who were in the actual pastorate than any other colored school in the South. Every Baptist pastor in the Memphis territory has been brought into helpful touch with our ministerial class, either in the day or the night classes. Many who did not feel able to attend either have come and secured their books and studied at their homes.

Our work has long since reached the point where there should be a better system, a more extended course and a more definite and thorough instruction. The thirst for knowledge and preparation has come and there is a crying need for better facilities. The Southern Baptist Convention felt that the South should give some attention to the religious training of the leaders of a people who lived among them and who were trying to interpret their civilization. In the ante-bellum days the white people of the South had a close oversight of the religious life of the slaves. At the family altar, in the galleries, and sections of white church houses, in special meetings for the slaves conducted by the ablest ministers among the whites—these were some of the agencies and influences that gave us 400,000 negro Baptists as a denominational asset, at the close of the war. And it was from this host of fervent negro Christians that our first leaders came and laid the foundation upon which we are building today. In going back where they left off, the Southern Baptist Convention has voted fifty thousand dollars toward the founding of a theological seminary for the training of negro ministers, who are the acknowledged leaders of their race.

In the establishment of this seminary, the Southern Baptists will be doing something conspicuous and monumental for the uplift of the negro, and something that will cause the children and grandchildren of former slave mothers and fathers to rise up and call them blessed.

In selecting Memphis as a location for the seminary, the promoters selected a city about which hover many sacred Southern memories and traditions, and a city not effectively preoccupied by other philanthropic institutions. Thus, the institution will command wide attention from the very beginning. Under the inspiration of the generous act of Southern Baptists, a nucleus for the seminary has already been established which includes the ninety pastors and ministerial students enrolled at Howe Institute. These students came from Tennessee, Arkansas, Mississippi, Louisiana, Texas, Missouri, Oklahoma, Illinois, Panama and Africa.

A prospectus was issued, giving the aim of the Seminary and the courses of study, which are as follows: (1) An Original Language Course of three years; (2) An English Course of three years; (3) A Practical Course of two years for ministers of limited means and heavy responsibilities; (4) A Course in Missionary Training of two years for women. The work of the past year has followed these outlines. Our great need as a race is a sane, conservative, consecrated and well-prepared leadership. Men with proper ideals, pure morals, and sensible ambitions. Men who believe that the gospel is the greatest factor in race development and race adjustment. A seminary with proper buildings and equipment, with teachers thoroughly Christian and orthodox, is the great need of the negro Baptists of the South. Such an institution would be a perpetual educational and missionary agency—a mighty cementing force at work, at all times, among peoples of a different race, but who are better friends and have more interests in common than any other race similarly situated anywhere on the face of the globe.

HAMPTON MINISTERS CONFERENCE SOUNDS PATRIOTIC NOTE

Hampton, Va. July—The fifth annual meeting of the Ministers' Conference at Hampton Institute, which has just closed, brought to the Lower Peninusla at least 112 colored ministers who were able to hear, during four days, helpful addresses by the Rev. Dr. Walter H. Brooks, of Washington, D. C.; Dr. James Dillard of Charlottesville, Va., president of the Jeanes and Slater Boards; Rev. Dr. James E. Gregg, principal of Hampton Institute; Rev, Dr. C. M. Tanner, of Washington, Dr. Warren H. Wilson of New York, secretary of the Department of the Country Work of the Presbyterian Board of Home Missions. Last year the registration was 71. At the invitation of Dr. Dillard, 26 ministers from North Carolina attended the conference, and 24 came on the same invitation from Virginia.

The central idea of the conference was the opportunity which the rural church has to back up the work of other patriotic agencies.

John B. Pierce, district Negro agent of the farm demonstration work in Virgina, states that "the Hampton Institute Conference for ministers has shown colored leaders from Virginia and other Southern states how to use all rural and city resources, especially the benefits brought by county workers and others who are carrying out the Govern-

ment's war work; how to make use of the Federal and State machinery for improving the work of the rural ministers; and how to organize rural communities so that the ministers may earn a decent living and still remain in the country with their congregations."

conference, said: "Hampton Institute is an ideal place to spend a week for inspiration and practical help.I could wish only that every Baptist minister in the State of Virginia and the ministers of other faiths might come together annually at Hampton to rest he body and help and be helped in hings which have to do with our ministry and the weal of our race."

Professor W. T. B. Williams, a ield agent of Hampton Institute and chool visitor for several of the important educational boards, says; No feature of Hampton's extension ork has shown greater development n five years than the Hampton Ministers' Conference. The special effort made to reach ministers of rural hurches bore rich fruit. The Tidewater region of Virginia and North Carolina sent many representatives.

"Striking and valuable contributions were made to the conference by Dr. Wilson, who has been a successful country pastor and is known throughout the country for his original, constructive work. His addresses flowed naturally out of his rich experiences. His teaching was practical, inspiring, and highly constructive. Those mnisters who were so unfortunate as not to be present at the conference undoubtedly sustaned a real loss. Not often can the services of national religious leaders be secured for local communities, yet this is just what hearty, wide-spread cooperation in the Hampton Institute Ministers' Conference is making possible."

AGENT MARTIN MAKES REPORT TO GENERAL BOARD AT JACKSON.

Western Index. 5/19/17.

The General Board in session last week at Jackson, Tenn., heard reports from all the departments, and each showed progress; but the report of the Agent, Rev J. C. Martin was the best ever rendered to any previous General Board. The following will give a brief summary of the report:

Receipts, General Funds by Episcopal Districts.

First District—Bishop L. H. Holsey, presiding	$ 3536.00
Second District—R. S. Williams, presiding	8863.34
Third District—E. Cottrell, presiding	4102.26
Fourth District—C. H. Phillips, presiding	3370.48
Fifth District—M. F. Jamison, presiding	9648.73
Sixth District—R. A. Carter, presiding	10628.42
Seventh District—N. C. Cleaves, presiding	14249.92
Grand Total for General Funds	$54,399.75
Total General Funds Current Year	$6,083.06
Total Book and Literature	6,335.63
Total Indexes	4,204.27
Total Job Printing	1,054.28
Building Fund Brought F'w'd	3,049.40
Surplus of Publishing Fund	1,145.28
Grand Total Receipts	$76,271.07

Expenditures:

Bishops and Bishops' Widows	$16,890.00
Education to various schools	7,266.96
Paper Cutter	1,050.00
Editor Christian Index	1,200.00
Editors Eastern and Western Indexes	500.00
Agents Salary	1,300.00
Labor and Material	11,999.10
Grand Total Expenditures	$4,206 06
Balance on hand	$36 065.61

NEWS OF THE NATION'S METROPOLIS

Prof. William Pickens, Dean of Morgan College, to Speak at Salem M. E. Church Next Sunday Afternoon.

The Daily Herald, Dec. 5, 1917.

METROPOLIS SEES NEGRO FOOT BALL GAME

Rev. Dr. John W. Lee, Recently Appointed Field Missionary for the Northern States to Work Negroes in the Presbyterian Church, to Open Headquarters Here—Lincoln University Meets Officers from Camp Des Moines Thanksgiving in Foot Ball—Mrs. Lelia Walker-Robinson Active in War Relief.

Allen's National News Bureau,
2 West 131st Street, New

NEW YORK, December 3.—Rev. Dr. John W. Lee, one of the foremost clergymen of the race and who was recently appointed field missionary by the Board of Freedmen of the Presbyterian Church to work among the Colored Presbyterians throughout the North, is in this city looking over the field with a view of establishing headquarters here.

The office, which is the finest to be held by a Negro, carries with it responsibility, and makes Dr. Lee one of the general officers of the Presbyterian Church. His work will consist of stimulating the work among the Colored Presbyterians where the work is lagging, to reorganize churches, to set up missions, and to supervise in general the work as it relates to the Negro.

Since his appointment to this post in May he has already done much for the success of the work in Washington and Baltimore and other cities he has visited, and has brought new life to the work in these centers. While in this city he is making a close investigation of the work here, and told our correspondent that this was a fertile field to develop. He will pay a great deal of attention to the development of the Washington Memorial Missions which was recently organized by the Rev. W. R. Lawton and other new work that has been started in this center. Dr. Lee was elected to his office with the general wishes of the entire board and goes into his office with a large experience as a worker among the Colored Presbyterians of the country. He is thoroughly conversant on the problems of the Negro in the church and when, by your correspondent for a brief interview relative to the work that is doing among the Colored communicants he said that there were over 35,000 Negro communicants, 141 day schools, 490 teachers, 270 ministers, and 622 workers that made up the Negro department in the Presbyterian Church. He said that during the past year the Colored communicants had raised $186,179, and that at no time was the work more promising. Dr. Lee is a man of fine address and is capable of inspiring confidence among the men on the field.

For seventeen years he was the pastor of the African Presbyterian Church in Philadelphia, which is 110 years of age, and the oldest Negro Presbyterian Church in the country. It was while he was serving the church that it enjoyed its most prosperous year. He practically reorganized the church, remodeled it and took in over 490 members. He is a graduate of the Lincoln University He has long been foremost in affairs pertaining to the uplift of the race. The election of Dr. Lee to this office gives to the race added prestige and dignity in church circles. The appointment of Dr. Lee will be hailed with delight by Negro Presbyterians throughout the country. It marks a new epoch in the life of the Negro Presbyterians in America. He will be located at the General Presbyterian headquarters at 156 Fifth avenue. While here he is being ...

LOYALTY OF NEGRO TO NATION PLEDGED

National Baptist Convention Appeals to President Wilson to Put End to "Mob Law, Riots and Massacres."

Resolutions pledging the loyalty of the negro race in the present war of the United States in the interest of world-wide democracy, and appealing to President Wilson and Secretary of War Baker for protection against "mob law, riots and massacres," for the intimidation of negro labor, was passed yesterday at the closing session of the Negro National Baptist convention at the Friendship Baptist church.

"We, the 2,700 members of the National Baptist Convention of the United States," read the resolutions in part, "rejoice at the earnest efforts on the part of our president to bring to the oppressed people of Europe the blessings of true democracy, and believing that no stream can rise higher than its source, we ask the United States of America to bind itself to the practice of pure democracy at home, among negroes as well as among other races and people; and

"Whereas, in certain sections of our country mob law, riots and massacres have intimidated thousands of law-abiding American citizens guilty of no crime save that of bettering their conditions materially as offered by the labor marts of the various states of the union—with the silent sanction, if not the material aid of the police departments and national guards—we, therefore, protest against such outrageous and inhuman acts and appeal to your excellency, President Woodrow Wilson, of these United States, and Secretary of War Baker to use your several powers to protect us against the inhuman, unGodly and undemocratic methods of procedure and outrageous acts against humanity."

Those rsolutions were introduced by Dr. E. W. Moore, of Ohio.

Constitution Is Praised.

The following resolutions were also passed:

"Whereas this session of the National Baptist convention has been one of the most successful in our history; and

"Whereas The Atlanta Daily Constitution and an afternoon paper have been so liberal in their courtesy in extending the use of their columns to the extent we have had better newspaper announcements than at any previous session of our convention; and

"Whereas The Atlanta Daily Constitution is one of the oldest, most influential and liberal newspapers in the southland, whose management ever endeavors to give the world the truth; therefore be it

"Resolved by the Negro National Baptist Convention of the United States, That we do hereby express our heartiest appreciation and thanks to The Atlanta Constitution for the courtesies and kindness shown this convention during our daily session, and further, that we recommend that each of the 2,700 delegates to this convention will make special mention to their congregations throughout the United States of this great daily newspaper."

Last Day of Convention.

The morning session at 9 a. m. opened with Dr. Robert Mitchell, Kentucky, vice president, presiding. Dr. William Hicks, Mississippi, conducted the Bible institute.

Following the institute, President Mitchell introduced Dr. J. W. Leonard, Ohio, chairman of the national benefit board, who presided, while Corresponding Secretary S. T. Floyd, D. D., made the annual report to the convention, showing several thousand negro ministers enrolled with the board and more than fifty thousand dollars' worth of business during the year.

Captain Jackson McHenry, representative of The Atlanta Independent, was introduced and made a splendid address. Judge William Harrison, president of the National Laymen's league, also addressed the meeting in the interest of the league.

Dr. W. O. Harper, Dayton, Ohio, chairman of the church extension board, delivered a splendid address in the interest of his board.

The convention, by speeding up its business, was able to close its thirty-seventh annual session last night with a sermon by Rev. J. Gordon McPherson, of California, the newly-elected general evangelist, widely known as the "Black Billy Sunday" of America, who preached on the subject of "Regeneration." The sermon was a masterful plea for evangelism in the conversion of the world.

After resolutions of thanks and general handshaking, the Negro Baptist National convention adjourned to meet in the First Baptist church, Little Rock, Ark., September, 1918.

Food Conservation.

The convention put itself on record at the last session as being concerned in the entire welfare of the country as well as the progress of the Baptist church, and offered many resolutions re-establishing their spirit of patriotism and loyalty. The Rev. J. C. Austin, of Pittsburg, having been appointed by the government, presented a plea for food conservation which was heartily received by the convention, and timely resolutions to this effect were adopted. A commission of twenty-seven persons was appointed to work jointly with Rev. J. C. Austin, of Pennsylvania, and Eva Hooper, of Chicago, for food conservation. The National Baptist convention, unincorporated, unanimously indorsed the plans of Herbert Hoover.

Church—1917

Invitation to Kansas City

That the Negro Disciples should have a general meeting of a National nature has been considered, and in some respects agitated by some of us for some time. We beleive the general opinion is that we should have such a meeting. Not to segregate ourselves by servering our relation, fellowship and cooperation wi h the brotherhood and the C. W. B M., in evangelistic and educational work; but a general meeting to help make the relation, fellowship and cooperation more effective and get better results.

From our viewpoint two principal hindrances have been in the way to this meeting. First: The fear that such a meeting would hinder, rather than help, the work now being done. Second: The financial expense to hold such a meeting.

As to the first hindrance, we beleive we have had sufficient experience by this date, and have gotten far enough to know it would not be wise on the part of the Negro Disciples, or the White Disciples to change the fundemental principels of the work now being done by the cooperation of both races. We think the results of the cooperation of the two races in these fundamentals of the work proves conclusively they are wise and right and therefore best. If there have been methods in working the fundamental principles that proved not to be wise and best, the above is true of the fundamental principles, just the same. We think this is clear enough in our minds to be able to meet and better adjust ourselves to the cooperative work, and help to get methods by which we can get better and more satisfactory results in a general way. Gospel Plea. 5/12/17.

As we see it a brotherly getting together in a more general way is the quickest and best way to bring about this adjustment and render this help. The results of the Worker's Conference have at last proven this fact.

As to the second hindrance we claim time and providence have helped us to overcome. The Inter-National Christian Missionary Convention meets in Kansas City, Mo. this fall. The City Federation of Colored Christian Churches of Greater Kansas City, the pastors and churches of Missouri and Kansas join in extending an invitation to the general Negro Brotherhood and the Workers Conference to meet in Kansas City during the National Convention, at the Second Christian Church. There will be convention rates from all points to Kansss City. ("All roads lead" to Kansas City.) This is assured and means much in helping us over the financial hindrance in getting together.

Representatives of the National Boards, National Secretaries and officers and workers of both races will be here. If we meet elsewhere there will be extra expense on our part—thus a double expense to the work. Our State Conventions and larger churches can send one or two representatives and their pastors to Kansas City on the convention rates. Kansas City is well located, for the states of most churches and largest work. This means much to such a meeting as we should have. It would not be an unwise use of money for our state conventions and churches to send one or two of their earnest, faithful workers and pastors to Kansas City on convention rates. With our slim chance of getting a representative number in attendance, on full railroad rates, can we say it is wise for us to take such a risk in meeting elsewhere? The Workers Conference, as stated, have proven the wisdom and helpfulness of such a meeting, but on the attendanc of railroad expenses we have never had the attendance desired. In the chance to meet in Kansas City we have a great priviledge and opportunity to have our greatest general getting together. If it is decided wise for us to meet annually at different places our attendance in Kansas City would recomend us for convention rates. If we will, we can make the attendance here next fall a good recomendation for convention rates and we all must know this will help our cause greatly in an essential way.

We ask the brethern and workers, in all the states, to speak out free at once through the "Gospel Plea" and tell us what you think we ought to hear and we hope that will be and you will come. If you will it will be the greatest meeting in all respects in our history.

We owe it to our cause, our people and ourselves to have a great meeting here next fall. You are corially invited and urged by the churches of Greater Kansas City Missouri and Kansas and their pastors to come. Will you come? Tell the Plea.

William Alphin, Corresponding Secretary of City Federation.

BISHOPS HOLD MEETING AT HOUSTON.

3-13-17

The Western Index

The Bishops' Council, scheduled to convene, March 9th, was called to order by the chairman of the House by Bishop L. H. Holsey. Bishop R. S. Williams of Augusta, Ga., opened the devotionals by singing and reading a Scripture lesson from St. John, 14th Chapter. The Bishops went into executive session and the congregation withdrew. On re-assembling, after singing and prayer by Bishop Elias Cottrell, a female quartet of three young white ladies sang with unusual pathos and technique: "O, Lord send the power just now," the congregation joining in the last stanza. Bishop C. H. Phillips read the one-hundred and third Psalms. Bishop R. S. Williams, Fourth Chapter of First Corinthians. After a rendition by the choir, Bishop R. A. Carter in select words introduced Bishop Isaac Lane to preach the sermon to the Bishops. He selected the 8th verse of the 4th Chapter of Phillipians as a text, and it is declared by all who heard him that it was one of the best sermons that he has preached in years. It swept the vast audience into a fit of ecstacy. Several of the ministers of the M. E. Church, (South) and a goodly number of white ladies were present and each seemed visibly affected. Just before the Bishop was introduced, a trio of white ladies sang with deep tenderness, "O Lord, send the power just now and baptize every one." In the last stanza the vast audience joined in the refrain, the echoing strains struck a vital chord and accomplished the desired hope.

All the Bishops Present.

All the eight Bishops were present and occupied seats on the rostrum during the service. It was a splendid sight for hundreds of lawmen and many of the ministers who have never attended a General Conference, to see at one time all the peers of the Church arrayed in their Sunday best and lordly in their appearance sitting in the gaze of all. The good their coming to Texas will never be told. It has added a new chapter to the unfolding of Methodism in in the West.

Bishop Carter.

More than any man is the credit due Bishop Carter for bringing the Bishops and so many of the notables of the Church to Texas and Houston Houston was up and at it too. The whole affair was steered by the Bishop who was ably assisted by Drs. H. P. Porter and W. Q. Hunter, the presiding elder and pastor. Bishop Carter was the Bishops' host and he was all the word implies. The arrangements made for the entertainment of the Bishops were ample and all seemed pleased.

The Bishops in Session.

The Bishops' Council was purely executive, and was therefore, closed to all but themselves. This custom is as old as the episcopacy, and is therefore their right to so do. The Bishops in Council discuss the work of their districts and make recommendations to the General Board and General Conference which have power to act.

The General Officers and Ministers Present Hold Meeting.

There being quite a number of ministers and all the General Officers present except one, they had a meet-

ing. The meeting was to discuss subjects vital to the General Church and make to the Bishops such recommendations as they thought would help them in dealing with such problems as were before them. This meeting was a very lively one, Rev. J. E. Raines acting as president and Rev. J. H. Coleman, secretary.

Platform Meeting at Galveston.

Through the arrangement of the committee on arrangement, two trolley cars were chartered and a trip was made to Galveston, the Island City. On arriving an oyster supper was awaiting the party at the C. M. E. Church. Bishop Carter assumed the responsibility of introducing all the General officers a ministers to the waiting congregation. After a sumptuous repast, they went to the beautiful M. E. Church on 28 and I Streets, and a platform meeting was held there. Dr. Barbour, pastor of one of the Baptist Churches there and Pastor, Rev. A. W. Carr, made eloquent speeches of welcome, which were responded to by Drs. James A. Bray and John W. Gilbert. Miss Cynthia Holmes, the Texas Nightingale, sang herself into the affections of the Galvestonians. It was indeed a delightful program and visit made to Galveston.

PEOPLE HONOR FATHER UNCLES

Rich Tributes Paid Zealous Prelate at Baltimore.

The Christian Recorder

EXERTS WIDE INFLUENCE

1/25/17

Twenty-fifth Anniversary of Ordination of First Colored Roman Catholic Priest Fittingly Observed—Members of Protestant Churches Take Leading Part—Presented With Purse of $700.

Baltimore.—The recent celebration of the twenty-fifth anniversary of Father Charles R. Uncles' ordination to the Roman Catholic priesthood was an unusually brilliant event in the religious circles among our people in this city. St. Francis Xavier Catholic church was the scene of the most interesting series of services perhaps in its history. The occasion was significant of the growing tendency of the race toward broad mindedness in religious affairs without regard to denominational affiliation. Members of the various Protestant churches mingled with the great throng at the celebration as freely as did members of the Roman Catholic church.

The anniversary sermon was delivered by the Rev. Joseph Waring. Among the noted prelates at this service were Bishop O. B. Corrigan and Mgrs. Foley and Starr. C. M. Dorsey

FATHER CHARLES R. UNCLES.

was chairman of the committee having charge of the arrangements for the civic exercises, which were held at St Peter Claver's hall. Addresses were delivered by Messrs. Dorsey, Thomas A. Johnson, W. M. McCard, Dean William Pickens of Morgan college, Hon. Harry S. Cummings, Father James J. Nally of St. Peter Claver's church and others prominent in the civic and religious life of the community.

The presentation address to Father Uncles was made by Frank A. Simmons, treasurer of the local committee. Mr. Simmons said that the token of esteem which he had been requested to present to Father Uncles was from both Catholics and Protestants; that it was a purse containing $700 as a small gift from those whom he had the honor of representing.

In accepting the gift Father Uncles in part said:

I thank you most heartily for your cordial greeting and extraordinary generosity. This testimonial comes as the climax of thousands and thousands of evidences that the friends of my youth are still my friends. For this I thank God, and I thank you.

Blessed is he that has many friends, even if he has no dollars; most unhappy he that has no friends, even if he is a millionaire. How grateful, then, and how happy must I be, now that I have many dollars and friends galore!

Twenty-five years a priest of God! The mere announcement suggests a refrain which, like most good music, has notes of sadness as well as of joy. Though all anniversaries remind one of the rapid march of time, of the gradual approach to "the bourne whence no traveler returns," yet, as I have health and strength, as my gait is still agile and nimble, as my mind is strong and alert, as my heart is as glad and young as ever, I ought and I do give thanks to God for these and other blessings innumerable.

After twenty-five years! The meeting of intimate friends, the congratulations of loving and helpful colaborers, the remembrance of twenty-five years of earnest labor and dutiful service, the hope of living yet longer to help others along the straight and narrow path, these facts, I say, these thoughts and aspirations, cannot but fill my heart with gladness and gratitude.

For all that has been commendable in my life and labors I here and now gratefully give credit to Almighty God, to my parents and to all my teachers in all the schools that I have attended, especially to my teachers in St. Joseph's and St. Mary's seminaries. And I give unstinted praise and unqualified thanks for all the good that I have received from and through those zealous and efficient missionaries, the fathers of the Society of St. Joseph.

Nor am I unmindful of what I owe to you, my dear friends. Gladly, therefore, do I seize this opportunity to assure you of my heartfelt appreciation of all that I owe to your sympathy and friendship and encouragement. Yet I beg one more favor, a frequent remembrance in your prayers. Ask Almighty God to strengthen me, to protect me, to make me so serviceable as to win his favor and deserve your approval. God bless you. God bless all my friends and benefactors.

Bulletin

From ..... Providence, R. I.

Address: .....

Date ..... MAR 31 1917

METHODIST UNITY WITHOUT RELATION

TO COLOR FAVORED

New England Southern Conference Votes Unanimously for Resolution for Unification with No Discrimination Against Negro Membership.

Old differences of opinion in the Methodist Episcopal Church as to whether the negro should have equal standing with white men, were revived at to-day's session of the 77th annual New England Southern Conference in the Mathewson Street Methodist Episcopal Church. The conference, in a resolution unanimously adopted, voted for "unification of Methodism, but not on any basis which would discriminate against any of the present membership."

In Civil War days the Southern faction in the church was opposed to granting equal privileges to negroes and that failing has never been stamped completely out, according to Rev. I. Garland Penn, a negro, who addressed the conference this morning.

As Corresponding Secretary of the Freedmen's Aid Society he strongly denounced tendencies in the church to-day which oppose this privilege to his race, and are seeking, as he said, to deny the negroes the equality they have enjoyed only in comparatively recent times.

The session opened with devotional services led by Professor Marcus D. Buell of Boston University. In the course of his remarks he delivered an opinion on Billy Sunday, the evangelist, stating "Billy Sunday shocks us, of course, but he speaks in a downright and direct way which gets results."

BISHOP HUGHES SPEAKS.

An audience of about 800 people, one of the largest that has gathered at the conference, heard Bishop Edwin H. Hughes of Boston last evening quote startling figures to show that in spite of the popular belief, ministers' children amount to more than those of other classes. "No children on earth have such good chances as they," he said.

According to the bishop, he could have spent the entire evening reciting the names of sons of ministers who had reached eminence. The curtailed list he did give included Presidents Wilson, Cleveland and Arthur, Henry Clay, Asquith, Tennyson, Lowell, Holmes, John Hancock, Moss, the Wright brothers of aviation fame, Oliver Goldsmith and possibly St. Patrick.

Bishop Hughes, in the course of an address before the Laymen's Association at its annual meeting at 2 o'clock yesterday afternoon, struck a blow at the hyphenated citizen. "I am Scotch and Irish and Welsh and German and American," he said, "but I am not Scotch-Irish-Welsh-German-American. I am American first and last.

"Since the 31st day of January, when the struggle between Germany and America began, it became the solemn duty of every man to make clear his stand in this controversy. It became the duty of every American to discard all hyphens."

LAYMEN ELECT OFFICERS.

Bishop Hughes spoke before an audience which packed the vestry rooms of the church, the meeting being presided over by Benjamin F. Thurston. Officers of the Laymen's Association were elected as follows for the coming year: President—J. R. D. Oldham; First Vice President—F. F. Patten of Stafford Springs, Conn.; Second Vice President—John Goss of Fall River; Secretary—Mrs. Lena I. Knight of Taunton; Treasurer—Luther Pilling of Danielson.

The Preachers' Aid Society also held its annual meeting yesterday afternoon and elected the following officers: President—Rev. C. A. Stenhouse; Vice President—Rev. J. F. Cooper; Secretary—Rev. J. E. Blake; Treasurer—Rev. J. H. Newland; Agent—Rev. J. B. Ackley; Board of Managers—Revs. H. A. Ridgway, John McVay, John Oldham and J. B. Ackley; Committee on Investments—Revs. J. H. Newland, Joseph Cooper, H. A. Ridgway, I. W. LeBaron and John Oldham.

Rev. C. M. Panunzio, pastor of the First Italian M. E. Church of Boston, was the speaker at an anniversary gathering of the Woman's Home Missionary Society. He spoke before another large audience in the auditorium, on the topic, "A Stranger in a Strange Land," telling of his own call to the ministry and subsequent work. Mrs. Walter P. Buck of Newport presided at this session.

At the anniversary meeting of the Woman's Foreign Missionary Society, held immediately afterward, Mrs. William H. Thurber presided. The speaker was Prof. Marcus D. Buell of Boston University. Speaking on the topic, "Phoebe and Priscilla," he gave a long account of the part women have played in foreign missionary fields, and also related numerous biblical stories having to do with woman's part in the spiritual life.

FIRST NEGRO EPISCOPAL BISHOP TO BE INVESTED SUNDAY

The Venerable Edward Thomas Demby to Have Jurisdiction Over His People in the Southwest.

The elevation of the first negro to a bishopric in the Episcopal Church will take place Sunday at All-Saints' Church, when the venerable Edward Thomas Demby, B. D., Archdeacon, now in charge of work among negroes in the Diocese of Tennessee, will be consecrated Suffragan Bishop of Arkansas, with jurisdiction over the Province of the Southwest.

Demby was born in Wilmington, Del., in 1869. He was educated in the public schools of that city and of Philadelphia, at Lincoln University, Howard University and Wilberforce University, graduating at the Wilberforce with the degree of B. D. He was ordained a priest in 1899. He was dean of Paul Quinn College, Waco, Tex., for two years, and organized and conducted the first correspondence school for his race in the work of social uplift. He organized the charity work among the negroes of Memphis, has served as rector of several important parishes and has written books on religious subjects.

Church-1917

THE RISE OF COLORED BAPTISTS IN THE UNITED STATES.

Dr. John H. Frank, Editor, Nashville, Tenn.:
Dear Sir and Brother: Review 2/1/17

Kindly give data of the beginning of colored Baptists in the United States and say a word about colored Methodists. Your answers to questions are read with much interest. I am thinking there are other young Baptist preachers who should know the history of our denomination. I beg to subscribe myself a Timothy.

Answer:

In 1619 slaves from Africa were landed in Jamestown, Va. In 1645 others at Boston, Mass. They were adults, pagans, half clad, did not know the English language, nor did the white man know their language. They were crude idolators.

The white men, purchasers of the slaves (beside money tobacco was paid for them) were mostly members of the established church of England (Episcopal). A few were dissenters, congregationalists, quakers.

1637 John Clark, known in history as "The Pioneer Baptist Statesman" ...."The Father of American Baptists," landed in Boston. He preceded Roger Williams, it appears, both in order of time and in the formation of a Baptist church. Roger Williams established the noted Baptist church in Providence, R. I., in 1639. That church is commonly spoken of as the first Baptist church founded in our country. Of course you know I am writing here of white people. My aim is to show the source from whence slaves received their first religious impressions and instructions.

It is difficult to find exact data between 1637 when John Clark arrived and 1774 when the first colored Baptist church was formed, a period of 137 years, or between Roger Williams, the first white pastor, to Rev. David George, the first regular colored pastor in the country, the first being in Providence, the second at Silver Bluff, S. C.

Though I cannot place my finger upon the record, I am at the point of saying I know there were hundreds of colored Baptists before 1774. History speaks of direct efforts to evangelize slaves, of special services for their benefit rendered by white preachers; of colored exhorters and licensed preachers; of separate seats provided for colored members in the rear parts and the galleries of white Baptist churches.

1690 the white Baptist church was established in Charleston, S. C., the Baptist denomination advancing slowly through the middle and southern States. In 1790 white Baptist churches existed in them all and history says: "A large number of Negroes were admitted to revival, as well as on ordinary occasions.... the Baptist churches during the seasons of Old Robert Carter, Virginia, owning some 700 or 800 slaves was himself baptized, emancipated a large number of his Negroes, and living fourteen or fifteen years a Baptist." It is safe to conclude that where white Baptists held slaves from the days of Clark, 1637, there were colored Baptists.

But, not till 1774, it appears, were colored Baptists considered sufficiently advanced religiously and intellectually to be constituted or recognized as independent Baptist churches. Records referring to what I shall designate The Silent Period of Colored Baptist History say that when Baptist preachers appeared among the slaves preaching Baptist doctrines they left the episcopal churches in such great numbers, it was difficult to baptize them, and that more colored members were attached to the Baptist denomination than to any other in the states.

Our First Churches.

It is now about decided by colored Baptists who have most accurate information on the matters involved in this question that the first churches composed of colored people were the following:

1774, Silver Bluff Baptist Church, Silver Bluff, S. C.

1778, First African Baptist Church, Savannah, Ga.

1802, Second African Baptist Church, Savanna, Ga. (also from 1st Church),

1803, Orgekee Baptist Church, Savannah, Ga. (also from First Church).

805, First African Baptist Church, Boston, Mass.

1808, Abyssinian Baptist Church, New York, N. Y.

1909, First African Baptist Church, Philadelphia, Pa.

Reports say that in 1806, in South Carolina, there were 3,500 colored members in white Baptist churches; in Virginia 9,000, in Pennsylvania 40,000. In 1793 religious census reports to associations, conferences, etc., showed 73,471 Baptists, with a fourth colored, 18,362. That indicates the presence of colored Baptists in the states. I am pursuing my search for the facts.

FIXING THE STATUS OF THE NEGRO IN THE PROPOSED REORGANIZED METHODIST EPISCOPAL CHURCH

Admittedly, fixing the status of the Negro in the proposed reorganized church gave the commission at Savannah considerable concern. This, however, is not the only grave and difficult problem that the Joint Commissioners faced. The Wesleyan Christian Advocate, published at Atlanta, Georgia, confirms this statement when it says: "The question of the Negro is not the only issue by any means. Into how many required conferences is it proposed to cut up the church, and what are the boundaries, composition and powers of these bodies?" But whatever may be the other difficult questions that the commission must face and whether it is possible or not to solve them, settling the question with reference to the Negro involves the fundamental teachings of Jesus Christ and is the supreme test of our American democracy. Christianity as represented by Methodism is to have an appeal to the backward races of the world or it is to seek to do its work under an awful handicap. Democracy as interpreted by Methodism is to become the catch word or watch word, which?

In response to the demand of all sections of both churches concerned, the commission through its secretaries is giving out this week all the propositions thus far tentatively agreed upon and even those that are under discussion. We are of the opinion that the latter part of the report could have been withheld without harm to anyone and perhaps it would have been in the interest of more satisfactory future negotiations inasmuch as the counter propositions were not submitted. Some of the propositions thus presented and which have not even been tentatively agreed upon, will meet with positive opposition. It would be well for those who are interested in these questions to read very carefully the report that appears on pages eight and nine.

As far as the Negro is concerned what is proposed, as per the report published, can be seen if the regional Conferences are first studied. It has been tentatively agreed that

(over)

NEW ORLEANS TIMES PICAYUNE
NOVEMBER 4, 1917

TO HELP NEGROES.

Volunteers of America Interested in Welfare of Discharged Prisoners.

Extending its prison work, the Volunteers of America have opened an appeal to the negroes. The particular object in view is a home in which discharged prisoners may find refuge until they are placed in life again. Contributions should be sent to the Volunteers of America, 411-413 Board of Trade building.

Following is the appeal made by F. C. Fegley, lieutenant colonel of the Volunteers of America, to the negroes of New Orleans and Louisiana:

"The Volunteers of America, under the leadership of General Ballington and Mrs. Maud B. Booth, for years have been looking after the prison world and while we have in a way looked after the negro people, we feel that it is high time that the negro people begin to take some interest in the work of their own race, and threfore the Volunteers of Amrica have commissioned Captain Nolan McNeil and Captain Mrs. Cripps to look after the interest of this field, commencing at New Orleans.

"In the past year they have held meetings at the parish jail and also at the prison camp, and they are undertaking to establish a home for the discharged men and women and to help the girls of their own race, and so this office is appealing in behalf of those who are taking this burden on their own shoulders and recommending that you assist in this great undertaking.

"We feel that the negro churches, societies and clubs should take an interest in this work. This office is standing back of these good people and any contribution sent to this office will be put in this channel."

ELECT ANOTHER FOR COLORED SUFFRAGAN BISHOP

The Guardian

ARCHDEACON RUSSELL DECLINED THIS RELIGIOUS SEGREGATION OFFICE. Jan. 5, 1918.

Little Rock, Ark., December 26—At a special election of the white Episcopal Council of Arkansas, held this month, Archdeacon Edward T. Demby was elected suffragan bishop for Arkansas. The election was in accordance with the recently adopted policy of the Protestant Episcopal Church to alow such diocese as desired to elect suffragan bishops for colored parishes. Archdeacon Russell of Lawrenceville, Va., was chosen a few months ago but declined.

Archdeacon Demby was at one time a minister of the A. M. E. Church and served as dean of the Theological department of Paul Quinn College, in Waco, Texas., he was ordained to the Episcopal priesthood. He is a man of liberal training, is considered a big churchman and has always been outspoken for the rights of the race.

The election of Dr. Demby will have to be ratified by a majority of the bishops as well as by a majority of the standing committee of the Protestant Episcopal Convention.

there shall be regional conferences but the boundaries and composition of these conferences have not been agreed upon, the suggestion, however, of the Sub-Committee is for six. These regional conferences are to meet at the same time and same place of the General Conference. The delegates elected to the General Conference from the Annual Conferences within the regional jurisdiction will be both the delegates to the regional and General Conferences. Regional Conferences are to have power to elect bishops subject to the confirmation of the General Conference, and subject to the limitation and restriction of the constitution, it is to have full legislative power over all distinctively regional affairs. The Bishops of the regional conferences are General Superintendents and may serve in any part of the church. The representation in the General Conference and in the regional conference is upon the basis of one ministerial and one lay delegate for each fourteen thousand members and the delegates are elected by the Annual Conferences. These regional conferences are to embrace the white work of the proposed reorganized church throughout the United States of America.

For the colored work in America and Africa and the mission work in Porto Rico, Cuba, Central America, South America, Europe, Asia and Africa, it is proposed to organize jurisdictions (as differentiated from regions) each jurisdiction to have its central conferences. Note the change of terms in regional conferences and Central conferences. A Jurisdiction or Central Conference is constructed upon the missionary basis. That is, the work is not self-supporting, but it is constructed upon a missionary basis by constitutional provision and can be only changed from such a status by constitutional methods which will require two-thirds vote of the General Conference and two-thirds vote of all the Annual Conferences. The Central conference does not meet at the same time and the same place as the General Conference. It may meet before the General Conference. The delegates to the central conference are to be elected by the Annual Conferences and mission conferences and missions of the jurisdiction upon the basis of one ministerial and one lay delegate for each two thousand members in full connection and a fraction of two-thirds thereof, provided that each Annual Conference, Mission Conference, Mission, shall be entitled to one ministerial and one lay delegate. At no time is the membership of a Central Conference to exceed four hundred, equally divided between ministers and laymen. The delegates to he Central Conference are not members of the General Conference. The Central Conference will have identically the same powers as the regional conference, to legislate on all matters distinctively concerning the jurisdiction. The privileges and powers and duties of the Bishops however elected by the Central Conference shall be limited to the Central Conference jurisdiction and are not General Superintendents. The central conference having less than 150,000 members do not elect Bishops but the General Conference may elect Bishops for such Central jurisdiction or may assign Bishops to such Central jurisdiction. It is proposed that the Central Conference shall be represented in the General Conference by a fixed and limited representation such delegates to the General Conference are to be elected by the Central Conference and not by the Annual Conferences and according to the proposition appearing in the report elsewhere at no time will the Central Conference have a larger representation than ten and all the Central Conferences however small, are to have the same representation.

It will be noted, however, in the report that the matter of representation and the number of delegates in the General Conference was not agreed upon.

Another item which was found in the report but was not agreed upon was that any Central Conference by a majority vote of its members present and voting, with the concurrence of a majority of the members of the several Annual Conferences, Mission Conferences and Missions of its jurisdiction, present and voting, and with the approval of the General Conference, may become a Jurisdictional General Conference, and when it has 600,000 church members in full connection shall become a Jurisdictional General Conference with the privileges and powers provided.

With the positive preference on the part of the commissioners of the Methodist Episcopal Church South, for an independent relation of the present Negro membership in the Methodist Episcopal Church can be readily seen how this proposition, if agreed upon, will automatically force the Negro into the jurisdictional General Conference and all the more so with the South insisting that the Colored Methodist Episcopal Church shall be a part of the proposed Central Conference embracing the colored work in America.

A fundamental difference developed at this point between the two commissions. The Church South insisting upon the word "shall" and the commissioners of the Methodist Episcopal Church upon the word "may." The South would make it mandatory that the Central Conference when it reached 600,000 should become a jurisdictional General Conference. The commissioners of the Methodist Episcopal Church favored making the proposition optional. In fact some of the commissioners of the Church, South plainly stated that the Central Conference with limited representation in the General Conference was agreed to as a temporary arrangement and an expediency in the interest of organic union looking forward at the same time to the acceptance of their original contention that the Negroes in the Methodist Episcopal Church, although as much a part of the church as any other element in the church, should automatically become, what would be in fact, an independent body. There were some of the commissioners of the Methodist Episcopal Church who also agreed with this proposition but a considerable majority of the commissioners of the Methodist Episcopal Church did not.

The other fundamental difference developed on the matter of representation of the Central Conference in the General Conference. The best that the Church South would agree to was a fixed representation of ten and this with the constitutional provision that it was to be only temporary.

The commission adjourned to meet in St. Louis on April 10th for the purpose of formulating a report to the two General Conferences. Someone wiring the Northwestern Christian Advocate says:

"On matters touching relation of jurisdictional conferences to General Conference there were natural and legitimate differences of opinion, but confidence was expressed on the part of representatives from both commissions that these differences could be harmonized and a plan of unification agreed upon at the April meeting."

We are not quite so optimistic that these differences will be harmonized. After studying the matter carefully during the three meetings and lending ourselves in every legitimate way to the consumation of the movement for the organic union of the two churches, we are of the opinion that any union that does not come about without considerable force is not worth the name. This to be the attitude of their section.

we think is the mistake that is being made The question is now be by pronounced unionists. Nothing is settled the columns of the Sout unless it is settled right. It is easy enough Advoate are wide open fo at times for individuals to adjust their dif- ery angle whatsoever, pr ferences. It is not quite so easy for large ions are stated briefly an bodies. There are many unanswerable rea- reflection upon any one sons why the churches North and South without impugning the m should be one. Admitting this it does not vidual or church. follow that organic union is a necessity for the present. In fact the whole proposition of organic union may be queered by too much high pressure. Such a method develops necessarily intensity of conviction and one set of commissioners or the other set may be called upon to vindicate what they believe

Church—1917

PITTS PA CHRISTIAN ADVO
JUNE 21, 1917

THINKING NORTH AND THINKING SOUTH ON THE NEGRO AS RELATED TO METHODIST UNIFICATION

Rev. T. H. Woodring, D.D.

[We publish below parts of a vigorous paper on the above suggestive heading read before the Pittsburgh Methodist preachers' meeting, on Monday, June 11. We regret that the limits of our space do not allow the publication of the paragraphs omitted. But what we do publish will indicate the trend of Doctor Woodring's thought and the significance of his paper.]

A Northerner needs not to be very long in the South before he discovers there is a difference, a difference so marked as to be almost a contrary, between thinking North and thinking South on the question of the colored man, socially, industrially, politically and religiously. Nowhere is this difference more intense than in the views entertained, respectively, by the members of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Notwithstanding this divergence, both call the colored man "our Brother in Black," and both mean to be equally sincere in so calling him.

Why this disparity of thinking between Methodists North and South about "our Brother in Black"? There is a valid logical, and psychological reason. The thinking on this matter, both north and south of Mason and Dixon's line, like all thinking no matter who does the thinking, and where the thinking is done, is determined very largely by heredity and environment. The North and South are so nearly alike in their human make-up, subjectiveness and tardy development, that if the North had had the heredity and environment of the South, it would think on this question as the South does, and, vice versa. When I say this, I do not thereby confess that I have become a determinist—by no means is such the case. I simply recognize the potent influence of heredity and environment in giving form and color to men's views on any subject. So we of the North should not give ourselves undeserved credit for humanity for thinking on this question as we do, and the South should not arrogate to itself aristocratic superiority for its thought on the same. Neither should we pass adverse judgment on the South for its way of thinking about the colored man, nor should they speak in terms of derision and contempt of the views we entertain. Each party should make allowance for what heredity and environment have done for the other, and I think each is at least beginning to try to do so, even if it is a difficult matter for some of them to make the trial. I think it will help clarify the subject if we view briefly the respective heredities, even though the history may be familiar. * * *

Reviewing this history, necessary if we would understand present views and feelings both North and South, it must be remembered that the participants of each side did what they thought was right. I believe if ever a delegated body stood honestly before the tribunal of their own hearts, and with sincere desire aimed to do what was right before God, and for the best interests of the constituency they represented, it was the members of the General Conference of 1844, both North and South, when they voted on the plan of separation. I have carefully read the debates of that General Conference which lead up to the vote and through and above all the impassioned utterances of the controversy could be heard the choking sobs of the bleeding hearts of brothers compelled for conscience sake to take the step which meant separation with all the consequences involved. They could not have done otherwise. * * *

Another reason why the South differs from the North in its thinking of the Negro, is that ever since his emancipation the freedman has remained in the territory where he was a bondman, and so the South sees him right at hand, instead of at a distance, as the North does. Approximately seventy-five per cent. of the colored population live in the South, and the South sees them and has to deal with them as they are. To the North the Negro question is largely a theory, less or more enhanced with the enchantment that distance lends, and the sentiment, up from slavery in Dixie land. To the South this question is a problem, face to face which the Southerner has to live with and handle—a naked and practical fact, stripped of sentiment or romance. * * *

In 1844 the slavery of this colored man was the cause of the split of Methodism. To-day the church membership, mark, the church membership of this same colored man is the one barrier that stands in the way of the unification. Till quite recently it was supposed that questions of constitution and administration would be almost insurmountable obstacles in the way of organic union. But after the first meeting of the Joint Commission it was an open secret that constitutional questions could be harmoniously adjusted and that the great obstacle in the way was the church membership of the colored brother. To settle that is the vexing question before the Joint Commission. Various methods have been proposed. One is that all colored Methodists shall form a separate denomination, sustaining an affiliated relation to the reorganized Church. This is the plan recommended by the Oklahoma General Conference. * * *

The reorganization of the church along the lines elaborated by Doctor Blake as recently published in the church papers, give both the white and black jurisdictions organic membership with the same constitution, rights and privileges.

This separation of the white and black membership with two jurisdictions, organically joined, would not be discrimination against the colored people any more than their now having separate Annual Conferences and congregations is discrimination against them. This is not discrimination, but reasonableness in recognizing some things as they are, because God made them as they are, and we don't believe God made any mistake when he made mankind with racial differences. A recognition of race difference is not discrimination against, but a necessity to make it possible for each race to realize its own personality, personality as defined by Allen in his "Continuity of Christian Thought," "the ego or person as self-conscious spirit moving toward the fulfillment of its existence."

The jurisdictional separation proposed would give the colored people fresh opportunity for initiating racial development, self-realization and self-expression. By this arrangement our present colored membership would lose nothing—they would still have all the advantages they now have, which advantages have been so superior that it has been conceded our Negro membership is the best of colored Methodists. However, quite recently it has been claimed other colored Methodists are just as good. I shall not consider that further than to say the why of the claim is justification for the proposal to form the colored people into an independent denomination.

In this connection we remember that last fall the College of Bishops of the Church South issued a manifesto in which they declared they did not propose to sell the heritage of their church fathers or their splendid history for any consideration. It may be remarked neither will the Methodist Episcopal Church go into the merchandising business, and she will not mark down or allow to be marked down, the price of the value of what she has done and is doing for the colored people, and place it on the bargain counter. That work is worth its face value in standard gold.

I do not think it unwarranted to affirm that never before has the Methodism of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, not even excepting the critical period of 1844, been in such a crucial situation as it is to-day with the question of the church membership of the black man weighing in the balance. The future usefulness of Methodism is in that question, and the cross of Jesus Christ is in it. If these two great Churches shirk that cross, they will inscribe on world-wide Methodism, "Ichabod," "the glory is departed from Israel." In these awfully portentous times, quivering with the pain and soaked with the blood of human sacrifice, with the very gates of hell broke loose to prevail against the great world movements toward democracy, towards safeguarding the rights of weaker nations against exploitation by the stronger, toward giving every race opportunity for its own best development, toward giving every man the right of self-realization freed from the trammels of aristocracy of every kind, the two great Methodisms, in trying to settle their colored race question, are on trial before the world. The world demands that in this matter Methodism shall stand for the larger freedom of humanity. The world will pronounce its verdict on the result, and the verdict will be just. There is no more well-informed and impartial judge of what the Church ought to be and do, than just what we call the world. It vitally concerns Methodism to have a care for what the judgment of other denominations, the outsider and especially "the man of the street" will be in this matter.

It will not do to say this is none of their business. It is their business. Not only is it true that no man liveth unto himself, but no church liveth unto itself, and never was this more critically true than to-day.

Methodism separated three-quarters of a century ago, continued separate and separate to-day by various phases of the Negro problem is also being tested by the criterion of how her solution of this problem will help God answer the prayer of Jesus when he said: "Neither pray I for these alone, but for them who shall believe in me through their word that they may all be one . . . that the world may believe that thou hast sent me." It does not meet the case to say this means oneness of spirit, and we do not know whether it has reference to human organization or not. We do know, nothing of spirit or divine activity relating to mankind is actualized in this world unless it is incarnate in a person, or realized in an organization of persons. The oneness for which Christ prayed can only be expressed in a unity of persons. This unity may have diversity of operations, but not contrarity of operations. We believe, therefore, that a unified Methodism will help the world to believe that God did send Christ into the world.

For the sake of the faith of the world a stress is on Methodism to settle this decisive question on the highest, broadest and most liberal ideals of democracy, humanity, brotherhood and respect for personality. For her to determine this question on considerations less than these, is for her to fall behind in the movement toward the goal God meant humanity to reach. Her commissioned place is nowhere else than in the front rank toward that "divine event to which the whole creation moves."

All other considerations aside, these are fundamental. Is the black man a human being? Does the blood of which God made all nations course through his veins? Has he personality? If so, he is a child of God, and our brother for whom Christ died. Though the Negro is of an immature race not many generations removed from the barbarism of the Dark Continent, he is by no means an indifferent—if he were not black I would say,

colorless—individuality. Henry Churchhill King in his "Religious and Moral Challenge of the Times," says: "No race is more individual in its unique endowments and possibilities," and "his natural religious endowment is probably unsurpassed by that of any race except the Jewish." What will best help develop this almost unsurpassed religious endowment? Unquestionably the Church South is as sincerely anxious to answer this question, so as to secure the best interests of the Negro, as our Church is. To question the genuine concern of the Southern Church for the highest good of the colored man is an injustice. I may say, incidentally, that the black man, notwithstanding cases of lynching, has no better friend than the better class and also the average class of Southerner means to be and is. The question is not one of friendship on the part of the South for the colored man, but what is the place of the black man, socially, politically and religiously.

The Church South thinks the place for Negro Methodists is in a separate colored church with affiliated relation to the white church, securing for them the care, counsel and aid of the white people. The colored people's need of some kind of association with the white church is recognitzed. Doctor Ivey, of the Southern Advocate, puts it this way: "The desire of the Church South is to coördinate him rather than subördinate him." I think that is a fine way of putting it. "Now, how may the colored Methodists be best coordinated? In a separate organization with affiliated relation to a white denomination, or in a church where they have organic membership with the white folk?

There are some indicators. Time and again leaders of the Church South have freely and voluntarily expressed themselves to the effect that our work among the freedmen has yielded the best of Negro Methodists. That certainly means that so far the best type of Negro Methodists is the product of the direct care and leadership of the whites in a denomination, in which, though having separate Conferences and congregations, the black man has organic membership with the white man. In fifty years of Freedmen's Aid work the coördination of organic membership with the white has inured to the best interests of the colored people, the object both Northern and Southern Methodists are so sedulously seeking, and, as far as we can see, has been with no detriment to the white people.

The reörganization of the Church in racial and national jurisdictions, better than previous methods proposed, in that it gives opportunity to eliminate the sectional features and divisive possibilities of regional Conferences, will give our colored members all the advantages they now have, and in addition, greater opportunity to develop racial individuality, self-government, and the leadership of their own people. While it is true as Southern editors and representatives say, that our colored membership of 350,000 is simply a handful as compared with the nearly two millions of other colored Methodists, whose interests should also be considered, it must not be forgotten that these 350,000 colored persons are our members, with constitutional and equal rights with the white members, and for whose best interests the Methodist Episcopal Church stands pledged, as the Southern Church does not stand pledged to any colored people. We are in all honor bound to safeguard the rights of our colored constituency, and we simply can not accept any plan of reörganization that will not give to the Negroes the privileges they now have in our Church.

The Church reörganized by the jurisdictional method will give its colored members what it affords its white membership—organic rights and the same chance for all the development of which it is capable. In all reason our colored constituency can not ask for more than this. Our Negro people in demanding what they call their rights must bear in mind that every man's rights, white or black, cease at the point beyond which they begin to infringe on the rights of another. The arbitrary stand some of the colored church leaders are taking may lead to such an infringement.

The solution of this difficult and vexing problem may not yet be in sight, but it does seem as if the descendants of that church founder who said: "I look upon the whole world as my parish," must not, dare not, fail to make an approach to that elimination of caste, and class, which was visioned by a narrow little aristocratic Jew, who though after the strictest sect had lived a Pharisee, yet became large enough to champion, cost what it might, a church of human liberty, where there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.

NEW ORLEANS, LA ITEM
NOVEMBER 18, 1917

Colored Nun Observes Diamond Jubilee
Order of Holy Family 75 Years Old

The Sisters of the Holy Name in New Orleans, one of the two orders of nuns for colored women in the Catholic church, will celebrate the diamond jubilee of its founda'ion in the old convent building on Orleans street Wednesday, November 21.

Sister Ann, one of the first two novices of the order, who has been a member of the community for the entire 75 years and is now past 94, will be specially honored during the day. She entered the order in 1842.

Mother Elizabeth, who is the superior general of the order for the United States, has arranged a programme which includes mass for the sisters in the chapel at 5:30 a. m. by the chaplain, Father Gaffney, S. J.; solemn high mass and sermon at 10 a. m.; benediction of the sacrament at 6:30 p. m. are the religious observances.

A civil celebration, arranged by alumnae of the convent, will be held at 8 p. m., when Mrs. Lila King, graduate of 30 years ago, will read her valedictory, and addresses will be made by Vance M. Cohen, Dr. Harding, Mrs. S. F. Williams and Mrs. Clara Mazaina, an orphan who was raised to womanhood by the sisters from the age of four years.

The order was formally founded by Rev. Father Rousillon, vicar general of the diocese under the orders of Bishop Blanc November 21, 1842, and the mother house of the order established in the old French quarter in the shadow of St. Louis cathedral. They opened a convent in a little house on Bayou Road, and it was there that the then Harriet Fezende entered and was christened Sister Anne. In her 75 years of service under the rigorous rule of St. Augustine, she has seen the order grow

to one of the strongest [illegible] under the steady support of [illegible] and archbishops and through the generosity of Thomy Lafon, who purchased the square which the buildings of the order now occupy.

In addition to the convent they conduct asylums and schools at more than 30 points in the South, extending as far west as San Antonio. Rev. Father Vigliero, chaplain of the Washington Artillery, was for a long period their chap-

From Tennessean

Address: Nashville, Tenn.

Date FEB 24 1917

"Racial Maturity."

For some time, as the general reader is aware, there has been a hope and a plan of bringing together the two great Protestant bodies, the Methodist Episcopal church and the Methodist Episcopal church, south. The movement may or may not ultimately succeed. If it shall fail, it will no doubt be due to the color problem.

The reader will jump to the conclusion that the southern wing alone objects to unification on that score. It will be a surprise to most, however, that that is not the whole case at all. The truth seems to be that in the north there is as strong racial antagonism as in this section of the country. It was indicated the other day when even the Chicago Tribune came out in favor of removing a negro physician from a position he holds or held in one of the hospitals. It is made quite evident in the recent address of Rev. Edgar Blake, D. D., secretary of the board of Sunday schools, Methodist Episcopal church, and a member of the joint commission on unification, delivered at a banquet of Methodist men in Boston. We quote a part of the address as much for its news value as anything else:

This brings me to the second suggestion—namely, that the colored constituency should be organized into regional jurisdiction with equal representation in the general conference with the other regional conferences. Immediately we are face to face with social conditions in the south that cannot be ignored. Racial lines are sharply defined and cannot be lightly waved aside by saying that such ought not to be. It is a condition that we face, and not a theory. It is a part of the problem that we cannot escape.

And it should be borne in mind that these conditions are not confined to the Methodist Episcopal church, south. The color line is more closely drawn in churches of our own denomination in the south than in the churches of our sister denomination. A colored representative of our church finds it easier to secure a hearing before the annual conferences and churches of our sister denomination than before our own. Probably no white church in the south draws the color line more sharply than does ours.

And, further, this racial condition is not confined to the south. It is becoming increasingly acute in the north. A negro cannot make a purchase in the largest dry [illegible] in Chicago. When a representative of the colored people protested against this condition she was frankly informed by the management that that store did not desire the patronage of colored people and would prefer not to have it. Instances of a similar nature could be multiplied again and again. I am not justifying this condition; I am stating it as part of the problem that we have to face.

It will be remembered that the colored Methodists in the south have been separated in a church to themselves, and that this has not been done so in the north. In the latter case the ambition of the negroes to have a full-fledged colored bishop has created some friction, Dr. Blake saying that "there has been a steadily declining sympathy with the ambitions of our colored constituency and a steadily declining interest in their work on the part of our white constituency."

North and south in some respects have arrived at the same conclusion—that there is excuse for a certain attitude toward the negro race, but it is amusing to note the different routes by which it was reached. To quote further:

It is not a matter of racial equality, but of racial maturity. The negro is only fifty years removed from slavery. In that time his progress has been stupendous. Probably no race ever made such an astounding advance in so short a time; but, remarkable as this racial progress has been, and impressive as has been the individual leadership that has been produced, it is only fair to say that the negro as a whole is a long way from racial maturity. He has far to go before full responsibilities can be placed upon him. The government gave him universal suffrage at the close of the war, but there are many friends of the negro who believe that that act was one of the greatest mistakes the government ever made in dealing with the negro. Our church gave him full representation in the general conference, but it is doubtful if it would do so now if it were facing the question again. Is this against the negro? Not at all. It is simply a recognition of the fact that responsibility and power can be entrusted to a race only so far as it is able to use that power and to meet its responsibilities wisely. It is not a question of color. It is a question of racial and social sanity and applies to black, white and yellow alike.

We shall finally get together on the matter of race instinct. We suspect, though the north is, of course, not ready to admit it, that much of the attitude of that section has been actuated by a sort of desire to antagonize and disagree with the south.

Race instinct is as old as humanity, but generic integrity has been adhered to more strictly in the lower animals than by mankind.

Church—1917

THE NEGRO AND THE CHURCHES

The Christian Recorder 6/28/17

We take the following from the Pittsburgh Christian Advocate, which evidently wants to show members of the M. E. Church how "some other churches" are treating the Negro.

The Negro Problem in Some Other Churches

The "Christian Advocate," Nashville, official organ of the Methodist Episcopal Church, South, has recently published some contributions from leaders of other Churches on the question of the relation of the Negroes in their membership to the governing bodies of these Churches. Two of these articles, one by Doctor McNeilly of the Southern Presbyterian Church, and the other by Bishop Guerry, of the Protestant Episcopal Church, are summarized by Doctor Ivey, editor of the "Nashville Advocate," as follows:

Doctor McNeilly says that the Southern Presbyterian Church at its last General Assembly authorized the organization of its seventy-five colored congregations and thirty-five ministers into four Presbyteries under a separate Synod, co-ordinate with the other Synods, but that the ultimate aim is to organize a separate and autonomous General Assembly made up of the colored Churches. This aim is clearly defined in a paragraph of the report of the Committee on Colored People. The plan in view is almost that which the Southern Methodist Church had in view, just before the Negroes were organized into the Colored Methodist Episcopal Church. If you read the proceedings of our General Conference of 1866, you will see that if the Colored Methodist Episcopal Church had not been organized the Southern Methodist Negroes would have their own Annual Conferences and their own General Conference.

Bishop Guerry says that in the next few years there will probably be in the Protestant Episcopal Church several suffragan Negro bishops working under the white bishops; that in dioceses with Negro bishops the Negro will probably be organized into separate colored councils, the only point of contact between the races being the white bishops; but that no Negro from the South has ever been elected to represent the diocese in the General Convention. The Bishop says that the Protestant Episcopal Church has in the South from 12,000 to 15,000 Negro communicants.

Another contributor to this series of articles is Dr. James E. Clarke, editor of the "Presbyterian Advocate," a very wide-awake journal of the Northern Presbyterian Church, although it is published in Nashville. We take the liberty to quote directly fromDoctor Clarke's article a paragrah or two containing the gist of what he wrote. The significance of what he says in its bearing upon the "crucial" problem of unification will be plain to all who have taken any intelligent interest in the discussion or movement. Doctor Clarke says:

When it comes to the General Assembly, the highest court of our Church, a body which is made up of delegates elected from the Presbyteries, Negroes and whites stand on exactly the same basis and have equal rights and privileges. This seems to me, and I am persuaded to most Presbyterians, the wise and right arrangement. In a Church which stands for unity and also for liberty it seems wise that there should be such organizations as are best adapted to the development of various classes and types of people, but that all of these people should have equal representation in the highest judicatory of the Church in order that no class may be discriminated against and in order that the essential unity of all the children of God may be made manifest and conserved. The Presbyterian plan secures these two desirable ends and without friction or discord.

Even when our General Assembly meets in the South, as at Louisville or Atlanta, no trouble arises from the fact that there are Negro commissioners in the General Assembly: just as no trouble arises in the Southern Presbyterian Church, though it also has or may have Negro commissioners. There are those who think, not because they object to the presence of the Negro, but because they sincerely desire his highest development, that the leader among the Negroes would develop even more rapidly and that Negroes as a whole would feel a greater pride in their own work if they were in an entirely separate Church. Possibly they would develop a little more rapidly, but it seems to most of us very desirable that in the highest court of our own Church all the members of our faith and order should have due representation. At any rate, the present plan works well for the brother in black; and it is his development in which we all are, or should be, much more interested than in any pet theory of our own on questions of organization.

Doctor's Ivey's statement of the position of the Church, South, admirable in spirit and explicit in meaning will likewise be read with interest. He says:

The chief point of interest, of course, with Southern Methodists is the place the Negro has in the supreme lawmaking body of the Church. There is a virtual consensus among the Southern Methodists that it is to the highest ecclesiastical and spiritual interests of Negro Methodists for them to have practically an independent ecclesiastical existence and yet to remain close enough to their white brethren to receive all the advantages of sympathetic advice and helpful co-operation. Southern Methodists take this view simply because they wish to conserve the highest interests of the largest number of Negro Methodists. The controlling motive is a sincere desire to raise the Negro to his highest privileges rather than to deprive him of any—" to co-ordinate him." In maintaining this position we have a right to expect to receive from Christian brethren who hold an opposite view credit for sincerity—at least immunity from such unbrotherly criticism as would embrace flamboyant talk of "racial persecution," "Southern intolerance," and other such talk.

THE SUBSCRIPTION LIST OF THE THEOLOGICAL AND TRAINING SEMINARY OF THE NATIONAL BAPTIST CONVENTION.

WE THE UNDERSIGNED SUBSCRIBE THE AMOUNTS OPPOSITE OUR NAMES TO BE PAID IN ONE, TWO, THREE AND FOUR YEARS, THE SAME TO BE EVIDENCED IN FOUR OR FIVE PROMISORY NOTES ACCORDING TO AMOUNTS

Rev. Edw. P. Jones, Box 412, Vicksburg, Miss	$ 500.00
Rev. R. H. Boyd, 523 Second Ave., N., Nashville, Tenn.	500.00
Rev. J. W. Hurse, 800 Independence Ave., Kansas City, Mo.	500.00
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Lincoln Association and Avenue L. Baptist Church, Galveston, Texas, by Rev. H. M. Williams, 2610 L St...	300.00
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Rev. K. E. Thornton, 2834 Belmont Place, New Orleans, La. 50.00
Rev. A. A. Banks, Muskogee, Okla. 50.00
Rev. T. H. Borders, Greer, S. C. 50.00
Rev. J. C. Harding, 2714 Jefferson St., Nashville, Tenn. 50.00
Rev. G. F. Watson, Louisville, Ky. 50.00
Rev. G. W. Millstrapp, Little Rock, Ark. 50.00
Rev. J. P. Cain, Reform, Ala. 50.00
Rev. L. C. Herring, Bombay, Fla. 50.00
Rev. Jno. C. Fields, 2030 Jefferson St., Nashville, Tenn. 50.00
Prof. G. W. Williams, 1020 Swartz St., Houston, Texas 50.00
Rev. T. C. Phillips, Union, S. C. 50.00
Mt. Pisgah, Baptist Church, Rev. S. R. Prince, 915 E. 15 Street, Ft. Worth, Texas 50.00
A. D. Butler, Alexandria, La. 50.00
Mr. Joe Shutte, Nashville, Tenn. 50.00
Prof. H. B. P. Johnson, Reeves Station, Muskogee, Okla. 50.00
Rev. L. R. W. Johnson, Lynchburg, Va. 50.00
Rev. H. B. N. Brown, Alexandria, La. 50.00
Mrs. Norvella Hunter, 918 Jackson St., Nashville. Tenn. 50.00
Rev. R. L. Crittenden, Shelby, Miss., Box 485..... 50.00
Rev. S. E. Charleston, Wrightsville, Ga. 25.00
Dr. J. H. Hale, 410 Cedar St., Nashville, Tenn. 25.00
Rev. F. K. Skinner, Conroe, Texas 25.00
Mrs. W. T. Mills, Memphis, Tenn. 25.00
Rev. R. McCorkle, Mound Bayou, Miss., c o The Gazette 25.00
Miss Gemelia Logan, Spartanburg, S. C. 25.00

The following news item appeared in "The Presbyterian Standard," May 2nd, one of the leading organs of the Southern Presbyterian Church, published in Charlotte, N. C.:

"Another interesting speaker recently upon our platform was Dr. Peeler, ex-president of Bennett College, Greensboro, and now presiding elder for the Wilmington District of the Methodist Episcopal Church. Dr. Peeler is an educated, cultured Negro, and discussed the problems with which he has to contend among his race in a manner that would have done credit to a man of any race. The Y. W. C. A. of Flora Macdonald College contributes regularly to Negro Evangelization, and under the direction of the dean of the faculty, a number of our girls are doing Sabbath School teaching on Sunday afternoons in the Negro Sunday Schools of Red Springs. It is only those who wish to do it that are allowed to have a part in the work."

To be invited to address such a Southern school as this one, may be regarded as a distinct honor and privilege for any colored man. For it is a very select school for two or three hundred girls of the wealthy, prominent families of the Southern Presbyterian Church.

The college is named for a Scotch heroine, who figured more or less conspicuously in this section of North Carolina during the Revolutionary period.

COLORED WORK OF THE BOARD OF HOME MISSION AND CHURCH EXTENSION

Dr. W. A. C. Hughes, in charge of the Colored Work of the Board of Home Mission and Church Extension, has already demonstrated the wisdom of his appointment. Dr. Hughes has been in a number of places in the North studying at first hand conditions in the cities and the effect of Negro migration. He spent a week in a Negro settlement in South Philadelphia. He found there 15,000 Negroes had settled in South Philadelphia recently. From Philadelphia he went to Pittsburg, and from Pittsburg to Columbus, Ohio, and Cincinnati. The situation affecting the colored people going to Pittsburg is interesting. Dr. Hughes says: "They get good wages and all of the mills are clamoring for laborers, but they have nowhere to sleep, that is, accommodations are of the very poorest. They pile in rooms and take turns at sleeping. I don't think that many of those who have come here will stay permanently, unless housing conditions are improved."

OFFICIAL REPORT OF THE JOINT MEETING ON THE UNIFICATION OF AMERICAN METHODISM

The members of the Joint Commission on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in closing the labors of their second session, held at Traverse City, Michigan, June 27-July 3, 1917, send greetings to the people of the two branches of the one Church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a United Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands; but we have rejoiced greatly in Christ our divine Leader to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the Church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring; and it is part of the purpose of this communication to inform the Connections which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed we beg to submit the following statement touching the conclusions reached at this sitting of the Commission.

The Joint Commission has reached tentative agreements upon the following matters

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.
5. The area, boundaries, and powers of the Missionary Regional Conferences.
6. The basis of representation in the General Conference and the powers of the same.
7. The method of election, assignment, and retirement of Bishops together with a constitutional provision for the defining and fixing the privileges, powers, and duties of the Episcopacy.

The foregoing tentative agreements are subject to further consideration and revision, if necessary, and their final approval and adoption is contingent upon agreement on the matters that are yet to be considered.

A. W. Harris, Secretary.

Church—1917

THE FIFTIETH ANNIVERSARY OF THE FREEDMEN'S AID SOCIETY

Last year closed the fiftieth year of the work of the Freedmen's Aid Society, but the observance of the event was postponed for the reason that Trinity Methodist Episcopal Church, Cincinnati, Ohio, in which the society was organized was partly burned. It was hoped that the repairs would be completed by this time so that the church would be available for this celebration. But such was not the case, much yet remains to be done toward the restoration of old Trinity. For this reason Bishop Quayle's address printed last week, was delivered to an immense audience in St. Paul Methodist Episcopal Church, Cincinnati, instead of in Trinity Church as we published last week. It was a great occasion. Bishop W. F. Anderson, president of the Freedmen's Aid Society, presided. Bishop Hartzell led in prayer. Music for the service was furnished by the Missionary Choral Society of Park Street Church under the direction of Miss Georgia S. Penn, daughter of Secretary Penn. The music received favorable comment on every hand. Bishop Quayle's address was most cordially received. The Board of Managers of the Freedmen's Aid Society and the College Presidents were among the many present. Bishop Cranston and Bishop Thirkield were also present. We are indebted to the corresponding secretaries for a fine resume of the history of the Freedmen's Aid Society:

1866—August 7th, 8th. The Freedmen's Aid Society of the Methodist Episcopal Church organized in Trinity Church, Cincinnati, Ohio.

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1866—August 20th. First meeting of the Executive Committee

1868— General Conference commended work of the Society to the Church.

(1868-1872)—In the latter part of this quadrennium aid was first given to white school work in the South by relieving the Seminary at Ellijay, Georgia, of embarrassing debt.

1870—November 1st. Society incorporated "for the relief and education of Freedmen and others, especially in co-operation with the Missionary and Church Extension Societies of the Methodist Episcopal Church."

1872—General Conference approved Act of Incorporation of the Society and constituted it one of the General Societies of the Church. Collections first reported in General Minutes and $100,000 apportioned to the Annual Conferences for the work.

1880—The specific approval of the white school work by the General Conference was followed by its steady extension.

1888—Name modified so as to read, "The Freedmen's Aid and Southern Education Society;" and educational work among both colored and white people in the Southern States placed under direction of this Society.

1892—Charter amended. General Committee representing whole Church provided for by General Conference.

1900—General Conference appointed Commission to consider Benevolent Societies and make plan for consolidation.

1902—July 2nd. Commission met at Ocean

church, safeguard our powers and privileges by constitutional provision and we will not ask to sit in your General Conference to legislate for you." This reminds me of Aaron's explanation to Moses; he simply cast the gold into the fire and then came out this calf Does the Church want her black sons after fifty years of struggles and striving to voluntarily bend the back and accept for themselves and their children's children the badge of caste and inferiority? Does she ask of us what she asks of no other people of the earth, people no more loyal to her institutions, no more self-sacrificing in their prayers and worship. Shall we sell our birthright for a mess of pottage? We have no wish to make laws for you and you pay us too great a compliment when you admit that the one tenth is greater than the other nine. Do not order the flag to the rear, my brethren, come up to the flag.

Look over the world, have you not the kingdoms and empires, armies and navies, industries and commerce, seats of learning and law; the wealth of the seas and the riches of earth; unnumbered flocks and uncounted herd—while we have only Mary's Little Lamb and do you demand that we voluntarily surrender this that you might dress it for your marriage feast? If you will take it—take it as Ahad did the vineyard of Naboth, as the king of Babylon did the sacred vessels from the temple, as Macbeth did the crown of Duncan, as Sextus Tarquinius in the rape of Lucrece, but by the God of Abraham who answereth by fire, I tell you, "Vengeance is mine and I will repay saith the Lord." I appeal from Phillip drunk to Phillip sober.

The third proposition is a regional conference on parity with all other regional conferences. This is ideal. This puts us on our own responsibility, gives room for initiative and at the same time we get the inspiration and world-vision which can come alone from contact and association. We do not wish to leave home. We were born at her altars and nurtured in her courts and do not like "Breaking Home Ties." Why should the two races separate now? We came here together, you and I. Of the numerous black men living in Spain in 1492 we are told two sailed with Columbus. When you write the history of the discovery of the North Pole do not forget Henson. Our blood has flown together in every way fought on American soil, the flag that has failed at times to protect, has never been allowed to touch the ground when held by hands that were black, but adored by hearts which were white. We may not be saints, neither are we devils; we may not be founders or originators neither are we anarchists. Under the wing of a mother-hen I saw little chicks of every hue and color and she did not even suggest that we should go out in order that another might come in. She just kept spreading and made room for all. Is the affection of a hen superior in quality to that of the bride of the Lamb?

But if we must go, then let us have the Independent Church from top to bottom and from side to middle and from fore to aft. If we are unworthy to be inside with you it would be unfair for you to delegate to any commission the unpleasant task of mingling with the same people on the outside. And how could there be any harmony in a commission made up of sanctified Yankees, redeemed rebels and immature Negroes. Would they not be greatly tempted to act on the principle, "You take the buzzard and I take the fowl or I take the fowl and you take the buzzard."

These are moments fraught with large issues. We do well to pause and think and pray. The solidarity and seeming aggression of the white race is driving the darker races of the world into a league defensive *with a rapidity and intensity never before* witnessed since the morning stars sang together and the sons of God shouted. Above caste, religious prejudices and nationalities there is growng a feeling of racial consciousness and brotherhood and in exact proportion is growing a feeling of discontent and dis-

(Over)

CONGREGATIONALISTS MEET IN NEW HAVEN

New Haven, Conn.—The eleventh annual conference of colored Congregationalists of New England and vicinity was held in the Dixwell Avenue Congregational Church, the Rev. Edward W. Goin, pastor, on Thursday, June 7. The Revs. A. P. Miller of Brooklyn and A. T. Pieters of Newport, R. I., were respectively elected moderator and scribe.

The devotional service was conducted by the Rev. W. E. Ricks, pastor of the Church in Amherst, Mass. Words of welcome by Mrs. J. L. Saunders were followed by a report of the Talladega Conference by the Rev. Dr. T. Nelson Baker of Pittsfield, Mass. The Rev. S. A. Brown of Boston delivered an address on "Some Religious and Political Convictions of the Pilgrims." The Rev. M. N. Green of Haverhill, Mass., spoke on the "Membership Goal and the Tercentenary of the Pilgrims." The Dr. W. Stephenson Holder of New York, "The Apportionment Goal"; Dr. W. N. De Berry of Springfield, "The Southern Exodus and the Northern Church." An able address was made by Dr. Emerick of the Massachusets Branch of the Home Missionary Society. The conference sermon was preached by the Rev James A. Right, of Hartford. The churches were represented by delegates. A solo by Paul Broadnax of Amherst and the celebration of the Holy Communion brought an enjoyable conference to a close at 10 p. m.

Christian Index 8-14-17

LOTT CAREY CONVENTION

Richmond, Va., Sept. 4, 1917:—The twenty-first annual session of the Lott Carey Foreign Mission Convention was held at the Ebenezer Baptist Church this city, Rev. W. H. Stokes, Ph.D., pastor, August 29-31, 1917. Delegates and visitors were present from every state in the Union, making the convention the greatest in the history of the organization. Lott Carey, whose name the society bears, was one of the pioneers from the Old Dominion to the Republic of Liberia, and was instrumental in organizing the Baptist Church on the West Coast of Africa. His memory lives in the great work the society is doing for the evangelization of Africa for which he sacrified his life. The society is operating missions in the Republic of Liberia, Haiti and other sections in Africa. The reports from these distant fields were extremely gratifying.

The officers of the convention are the Revs. C. S. Brown, D. D., president; William M. Alexander, corresponding secretary; A. W. Pegues, Ph. D., recording secretary; J. H. Hughes D. D., treasurer; G. E. Read, D. D. statistician, and A. A. Graham, D. D. auditor. Strong resolutions in regard to the state of the country were adopted and given to the press. The auditor's report showed that about $10,000 had been given to foreign missions during the past year. The society raised during the year from all sources $14,965.00.

trust towards the elder brother—a feeling that he has not always played the game of life according to the rule. His heel has left an ugly impress upon the neck and it does not feel good.

With the mighty upheavals that are now shaking the very foundation of the world is this a good time unnecessarily to engender greater intensity of racial feeling, inspire hate and incite blood shed.

When Castillo, the Spaniard, looked for the first time upon a Murillo, he despised himself and exclaimed, "Castillo is no more," but when Corregio looked for the first time upon a Raphael he was inspired and cried, "And I too am a man." We have looked upon your greatness and mighty achievements and beyond you we have gotten a glimpse of the Man of Galilee, whose robe is the light, whose canopy space; at His touch we have hung away our crutches and shouldered our beds and we cry, we too are men. Is this not a good time for the Master's prayer to be as Thou, Father, art in me and I in thee, upon our lips, "That they all may be one, that they also may be one in us; that the world may believe that thou hast sent me." The call today is that we must work for a better tomorrow.

"For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder that would be;
Saw the Heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the Heaven's fill with shouting and there rain'd a ghastly dew
From the Nation's airy navies in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the people plunging thro' the thunder-storm;
Till the war-drum throbbed no longer and the battle flags were furled
In the Parliament of man, the Federation of the world."

To the one God, one law, one element and one far-off divine event to which the whole creation moves, we bow and pray and wait.

New York City.

Episcopalians Elect Negro Suffragan Bishop

Southwestern Christian Advocate 5/17/17

The first Negro Suffragan Bishop of the Episcopal Church in the United States was elected at the forty-fifth Episcopal Council of the diocese of Arkansas which held its session at Hope, Ark., last week, according to a news item published from Hope. Archdeacon J. A. Russell, of Lawrenceville, Va., who has been engaged in the educational work, was the man chosen for this distinctive position. His election was made unanimous after the third ballot, says the report, by more than 80 delegates, pastors and laymen, who attended the council. It is pointed out that the election of Archdeacon Russell must be endorsed by every Episcopal Bishop in the country before it becomes effective. There are one or two bishops in each state. It is practically assured, however, that the election will be approved, since the election of a Negro suffragan bishop was approved at the last session of the general council of the Church in St. Louis last year, with delegates from all parts of the country and several other countries present. The Arkansas council was the first to follow up the action of the general council. The new suffragan bishop will assume his duties at once as soon as his election has been ratified and he will have headquarters in Little Rock, Ark. He is to have charge of the work of the Church among the Negroes, and will be at the head of the Negro clergy, which forms a separate organization of the Church, it is explained. It was in the mind of the general council of the Church, it is further explained, that the new departure would be a means of attracting Negroes to the Church by affording them a large measure of independence in directing their own affairs. The suffragan bishop is to have all the powers and functions of the episcopate, and will be able to render to the people of his race the full service that the diocesan bishops have heretofore rendered, yet at the same time he is to be under the supervision and direction of the latter.

A NEW YEAR BOOK OF THE CHURCHES

South Western

The Federal Council of the Churches of Christ in America gives notice of its intention to develop the Federal Council Year book, which has now been issued for two years, into a more general ecclesiastical year book, to be called the "Year Book of the Churches." Christian Advocate

It is intended to make it a book of reference in which may be found any information regarding all denominations, their boards and departments, all interdenominational organizations and movements, and other movements for reform, more or less allied with the churches, especially in the field of temperance and social service.

The statistics of religious bodies which will be included this year are those which are now being prepared by the Census Bureau of the United States Government.

This Year Book of the Churches will be issued from the Washington office of the Federal Council in January, 1918.

The denominational and other religious bodies are being requested to send the full information needed to make it complete to the Rev. Clyde F. Armitage, Assistant Secretary, 1112 Woodward Building, Washington, D. C.

Jan 6 1917

The report of the Educational Board made by that venerable educator, Dr. D. Abner, Jr., of Texas created great enthusiasm when it showed that the Board was incroporated in 1902 but had done nothing worth mentioning until since the Kansas City meeting. Dr. Abner and the Board reported that they had moved its headquarters to Nashville, Tenn., and filed their charter at the state capitol. They had purchased the campus and buildings of the Boscobel College, a white female school. That these buildings and grounds was purchased and erected at a cost of more than $150,000 but owing to the great East Nashville fire which swept away more than twenty-five blocks of the best white residents and owing to the death of the philanthropists who erected this school it had been closed two years. They reported that these buildings had been purchased at a cost of $25,000, on reasonable terms. The first installment of $5000 was to be paid by October 1, 1917. A number had pledged and when the call was made they rushed over each other. Bills and checks rained upon the table for more than two hours and at the close of the collection it was found that a few hundered dollars were lacking to meet the required payments but the following big hearted brethren pledged the following amount to have in the hands of the committee not later than Oct. 1, 1917. There were others who were not present at the hour who have since signified their intentions to send theirs also.

Jan 6 1917

BISHOP-ELECT DEMBY.

The Diocese of Arkansas has again shown wise discrimination in the election of a Bishop Suffragan for work among the colored people of that Diocese. Archdeacon Demby, like Archdeacon Russell, who declined the election, is a man of proven ability in a trying and difficult field. He knows the South thoroughly, having spent the greater portion of his ministry there. He is a man of sound scholarship, broad sympathies, great missionary zeal, decided administrative ability and of uncompromising loyalty to the faith which he professes and teaches.

The Anglican communion, to which the Episcopal Church belongs, has given the priesthood to hundreds of men of African blood and descent, and has elevated some six or seven to the episcopate. The American Episcopal Church has given the episcopate to two colored priests, the late James Theodore Holly and the late Samuel David Ferguson, but their sees lay outside of the United States. The Bishop Suffragan of Arkansas will be the first colored priest of the American church to be consecrated for service within the United States. As this will be an epoch-making event in the religious life of colored Americans, the election of a Suffragan Bishop for Arkansas has an importance beyond the limits of that special diocese and communion.

Should Archdeacon Demby accept his election, which we believe he will, he will carry into that high office the same devotion, consecration and high ideals which have characterized his entire ministry.

We congratulate Arkansas and Archdeacon Demby upon this unanimous election.—Omaha Monitor.

P. E. CHURCH WORKERS MEET IN BALTIMORE

(Special to New York Age)

20/4/17

BALTIMORE.—The thirty-first annual session of the Church Workers Among Colored People (Protestant Episcopal) came to an end at St. Mary's Episcopal Church last Friday night, following an eventful session. The next session will be held at St. Augusutine's School Raleigh, N. C. The entertainment of the visiting ministers and laymen was divided between St. Mary's Church and St. James' Parish.

Among the many topics discussed was that of the recent migration northward of large numbers of colored people. The Rev. Edmund H. Oxley of Cincinnati was appointed chairman of a committee to study the needs of the immigrants. The Woman's Auxiliary held its annual meeting Friday.

The following officers were elected for the ensuing year: The Rev. Samuel W. Grice, Petersburg, Va., president; the Rev. George F. Miller, Brooklyn, N. Y., vice-president; the Rev. George F. Bragg, Baltimore, secretary; Archie Nicholson, Philadelphia, treasurer, and the Rev. Emmett E. Miller, Petersburg, Va., necrologist.

The woman's auxiliary elected the following officers: Miss Esther Varick, New York City, president; Mrs. Hendricks, Philadelphia, recording secretary; Mrs. Katie Johnson, Camden, N. J., corresponding secretary, and Mrs. Dorsey, Brooklyn, N. Y., treasurer. The Revs. Hutchens C. Bishop, E. R. Daniels and George Frazier Miller were among the ministers present from New York City.

NEGRO BISHOP IS CHOSEN BY ARKANSAS DIOCESE

Constitution

Hope, Ark., May 12.—The first negro suffragan bishop in the United States was elected by the Episcopal Council of the Diocese of Arkansas here today. He is Archdeacon J. A. Russell, of Lawrenceville, Va. His election must be indorsed by every Episcopal bishop in the United States before it become effective. The proposal to elect a negro suffragan bishop was indorsed by the general council of the church he in St. Louis last year.

Church - 1917

NASHVILLE TENN GOSPEL ADVO
JULY 1, 1917

Home & Foreign Fields

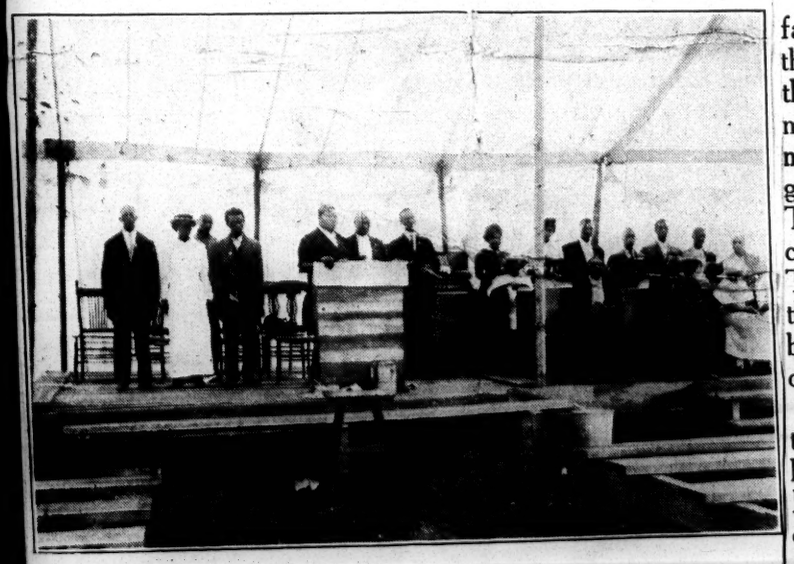
The Home Board and the Negroes

Victor I. Masters, D.D., Superintendent of Publicity

The greatest modern sin is the abstract love of humanity, the impersonal love of those who are somewhere out of sight.—Tolstoi.

No doubt Russian peasants, as well as Southern negroes, have been a sore test to the aesthetic sensibilities of some of those about them who have caught the modern idea of uplifting humanity, but have not attained unto that spirit of love and compassion which made our Lord at home in personal association with publicans and sinners—social "impossibles." This universal tendency must have suggested to Tolstoi the instructive statement quoted above.

The Southern negro has been and still is the supreme test of the Southern white man's religion, as it relates to other races. It is a test not simply of whether we are willing to pay men and women to go with the gospel to other nations socially and racially different from our own; it is a test of whether the rank and file of us have faith enough to deal justly and with the Christ-spirit of helpfulness toward a race different from our own, which is at our doors—in fields and kitchens and yards



Richard Carroll (standing at pulpit) and Chorus Choir, getting ready for a great tent meeting.

This is a severer test to the quality of our religion than is our support of foreign missionaries. Their contact with the annoyances of racial prejudice and customs is far from our own personal knowledge. But the good and the bad of the negro, his reactions upon the environment of the dominant white, are a part of our daily lot and life.

Has the Southern white man religion enough to look upon the negro as his brother in Christ, with all of the rights to receive help and patient forbearance and good-will that this implies? My own confident conviction is that the representative Southern white man does honestly and sincerely accept the responsibility of seeking by example and precept to help the negroes religiously.

Of course I am aware of the causes and instances of racial friction which receive so much attention in the newspapers. In common with every Southern white man, I am familiar with the foibles of the black race and with the danger points in the relations of the races. I am also familiar with those particular injustices which the weaker race is more likely to suffer at the hands of unscrupulous white men. In common with other white friends of the negro, I am also conversant with the parade that some unwise Northern friends of the negro, backed too often by the negroes themselves, make over certain wrongs and disabilities of the blacks which are frequently more fancied than real, and really have no large bearing on the welfare of the negroes.

More than counterbalancing the friction indicated in such facts, and gleaming with the beauty of a rainbow even athwart the terrible storm cloud of the lawless and cowardly deeds of the lynchers, is the truth that the Southern Christian white man has in his heart a kindly regard and affection for the negro, and that the Southern negro has won and merits this good will of his white neighbor, and sincerely reciprocates it. The stroke of the mob, which deprives of life usually a guilty criminal, causes the very foundations of social order to quake. Their deed is heralded to the country's ends. But the tens of thousands of instances go unnoticed in which white men and black men show kindness and helpfulness to each other in their daily lives.

The work of the Home Mission Board during all its history has embraced efforts to evangelize the negroes. There has hardly been a year since the organization of the Southern Baptist Convention in which that body did not re-affirm our obligation to the black people and instruct the Home Mission Board to prosecute this work with zeal. Convention action became even more mandatory in its instructions in the years immediately before and after the Civil War.

After the formation of the National Baptist Convention, our Home Mission Board effected a co-operative relation with the Home Board of the Negro Convention, in which our Board paid a part (usually one-half) of the support of negro missionaries in the Southern field. Other arrangements were and still are effective for the support of negro missionaries in certain cases and places, but the above arrangement has been and still is the characteristic mode of helping our negro brethren in missionary work.

This service has been blessed to the accomplishment of much good, but there is a growing feeling, both on the part of the Board and of the brotherhood in whose name it conducts the work, that the co-operative effort with the National Convention does not afford an adequate outlet for the missionary aid which is due from the Southern white Baptist to the negro brethren. For a number of years a certain amount, usually not more than $15,000, has been set aside by our Board for the prosecution of this work, on the condition that the negro board complied with the terms and provided an equal sum for the service. There has hardly been a single year in which the whole of the appropriation has been used, even though it is so small compared with the needs in this field.

For a few years now our Board has performed a blessed service for the negroes through these negro evangelists, who are attached to the Board's evangelistic staff. This work is full of promise. It has been maintained at a gross cost of not more than $4,000 annually, or a net cost of perhaps not more than $2,000.

It is safe to say that $15,000 annually will quite cover all Southern Baptist Home Mission expenditures for the 9,500,000 negroes, more than three-fifths of whose evangelical membership is Baptistic. That white Baptists have led all other denominations in evangelizing the negroes is much to our credit. The proof that we have done so may in part be found in the large number of negro Baptists in the South.

The negro Baptists themselves claim that they have 2,600,000 to 2,700,000 members, though Dr. Carroll, the Federal Council statistician, and our own Southern Baptist minutes keep on giving the number at about 500,000 less. Whether there are 2,700,000 negro Baptists, as they declare, not without corroborative evidence, or about 2,100,000, as the white statisticians have kept saying ever since 1906 (!), there can be no doubt but that white Baptists in the South should find some way to do a larger service for them than that which may be accomplished by about forty co-operative missionaries and three evangelists, at a total cost to white Baptists of only about $15,000 annually.

There have been and still are difficulties in the way of rendering a larger missionary service to the negroes. Through all the years the Home Board has faced these difficulties, and has understood their force. These, and not lack of a genuine interest and good will for the blacks, have accounted for our making haste so slowly in this field. White Baptists have recently had occasion to think on the dangers which beset democracy, on account of their own problems. But we have now composed our troubles. Our negro brethren, however, for two years past, have been rent in twain and have organized two separate Conventions, which seek to serve the denomination in the same territory. Up to the present, discussions in their press show a degree of divergence and party spirit which does not seem to hold out hope of an early settlement of their difficulties.

Undoubtedly these difficulties ought to be settled. While it is problematic what part white Baptists may wisely play in seeking to bring about a new union and fellowship, we are certainly under obligation to do all we can to that end. If the time shall come when the different groups are ready for it, we may through our new Convention Executive Committee or otherwise be able to render a great service by meeting with them in counsel.

Meantime, the Home Board has felt for years that it would be a happy thing if means may be found by which we can for white Baptists wisely do a larger missionary service for

the negroes than we have been and are now doing. In the Apportionment Committee of the Convention at New Orleans, composed in large part of state secretaries, this subject came up for incidental discussion, and immediately developed a warm interest. It seemed to be the consensus of opinion that the work may best be enlarged by the Home Board and our various white state mission boards approaching the negro needs in a new co-operative effort, to be inaugurated for that purpose. I set down the idea here for what it may be worth, and close this article with the statement that the Home Mission Board, gratified at the success which has attended its efforts to help the negroes, has long felt that those efforts are not in their scope commensurate with the large needs and our white Baptist ability to help the negroes.

We pray that God may show us the way and make our people ready to back up a large advance in this Christly helpfulness to the weaker race group which lives everywhere among us in the South. The negroes are open to our approach, if we make it discreetly and considerately. Our black brethren believe in the disinterestedness of our friendship for them.

They greatly need our aid, but they do not need it more than our own race needs to nurture itself in that genuineness and sincerity which find beauty and worth in any duty, wherever Christlikeness and love lead the way.

DR. A. B. VINCENT CONDUCTS SUCCESSFUL BIBLE SCHOOL.

Search Light March 1917

This school is located near the cities of New Bern and James City, N. C., and is owned by the New Bern Eastern Association, of which Rev. A. H. Dudley is moderator and supported by them.

The position was offered to Dr. A. B. Vincent who finally accepted, and has been very successful indeed.

The slogan is preparedness and its object is to prepare ministers, missionaries and all who desire better preparation for Christian service.

Over one hundred studied the Bible this session. There were seventeen preachers, several preparing for missionary work and a large number for Sunday school work.

A summer Bible school is proposed to be held this summer.

Dr. Vincent is well prepared for work, having for years devoted himself to the welfare of the Baptist cause throughout North Carolina.

The Independent wishes him a great success.—*From The Independent, Raleigh.*

MILWAUKEE LIVING CHURCH
JULY 14, 1917

STATISTICS ON NEGRO CHURCHES

To the Editor of The Living Church:

VERY many of the colored Sunday schools of the Church, as well as others, use the leaflet issued by George W. Jacobs & Co., Philadelphia. In the teaching it gives on work among the negroes of the United States, for Sunday, July 15th, it is far from being accurate. It says: "Now there are seventeen churches and one hundred missions where Church services are conducted by one hundred and nine clergymen; and to-day there are twenty thousand communicants."

As a matter of fact, I have before me a printed list of more than two hundred and sixty colored congregations, in the several dioceses. There are, of this number, nearly thirty self-sustaining congregations, or parishes. The number of colored clergy, not to mention the white clergy working among colored people, is between 150 and 160. There are more than thirty thousand colored communicants in exclusively colored congregations. There are many thousands in white congregations in the North and West.

I have several times called attention to the need of greater care in gathering such statistics. The inaccurate and seemingly hasty manner in which negro statistics are gotten together, and put forth, discourages very greatly the negro Churchmen who are anxious for the Church to be put before the race in a hopeful manner.

GEORGE F. BRAGG, JR.

WHERE IS THE FEDERAL COUNCIL OF NEGRO METHODISTS?

The Christian Recorder.

Some years ago the Methodist Bishops met in Council at Washington, D. C. Again, in 1911, they met in Mobile. Is it not time for them to meet again? Does not the nation and the race need the council of the bishops and general officers of all Methodist bodies? If we had the authority we would call an ECUMENICAL COUNCIL OF DARK SKINNED CHRISTIANS to meet in Washington, D. C. We would not only have Methodists, but Baptists, Episcopalians, Presbyterians, Catholics, Congregationalists, and everything else that calls itself Christian.

With a world war going on do we not need the combined advice of all Negro Christians?

With a problem of migration making such changes in Negro life as have not been made since Emancipation, is not the combined counsel of the race needed?

With race riots almost weekly, our people being hunted in many places like wild animals, do we not need a general race conference?

With a nation calling itself Christian extending its philanthropy to foreign people across the seas whom we have not seen, ought not some one call its attention to the citizens at home whom we see every day. And who is better able to call the nation to its better senses than a combined council of Negro Christians of all denominations?

Is America safe for Democracy while the United States fights for a democratic world? How can it be made safe? Whose counsel is needed in this matter more than the combined Church?

There is no force in Negro life comparable to the Church; none which is so progressive and at the same time so clean; none more capable of leading the Negro and advising the country; none that can command so large, so respectful and so sympathetic a hearing.

And there never was a time when our own people needed our combined judgment as they do today. New conditions of life are causing old restraints to disappear. A newly found entre into a new labor situation has thrown the Negro into the American labor problem as he has never been before: The economic sense of the race as it relates to work, wages, taxes, rent, labor organization, philanthropy, and other subjects, has become more acute than at any time within the past fifty years. By the mere movement of a quarter of a million people, and the agitation incident thereto, the race has undergone an education in economics which only the future historian will be able to appraise.

An epoch is not only made in the economics of the Negro, but in his religion. The Negro, from today on, will view religion not as apart from the things of this life as though one must have **either** this world or Jesus, but as a part of this worldly life. And as he passes from the purely subjective religion, whose almost sole motive is to escape the hardships of this inconstant life and reach his heavenly home, to that in which business and pleasure, home and family, education and wages, all have a place, the difficulty will be to keep his head clear, guide his thinking lest he dash himself against the rocks of a godless materialism.

We have boasted that no Negro has ever gone back on his country in spite of what the race has suffered. This is due to his religion. His religion not being materialistic has kept him from throwing bombs and from a hundred methods of reprisal which others who have suffered less than he, have used.

With a broadening of his intellectual and economic vision he must not lose his religious faith. But the task of keeping the Negro sweet is not a task of one Church, as the task of making America just is not the business of one party.

Shall we have this Interdenominational meeting?

NEGROES ATTENDING ST. JOHN ENCAMPMENT ARE MUCH PLEASED

Interesting Speakers Lead Discussions on Topics of Live Interest.

AUSTIN TEXAS AMERICAN
JULY 22, 1917

Far-reaching benefits have been received by those who have come to attend the St. John encampment during the past week. They have been taught how to follow the footsteps of the lowly Nazarene, how to live peacefully together, how to adjust themselves to surrounding conditions, how to live with respect to their relation to other races, how to economize in order to meet the demands of the time. They have been taught the curse of waste and the blessings of frugality. There has not been a pessimistic note sounded during the entire week. If these people were in any sense discouraged when they came, they go away encouraged. If they were frightened and ready to stampede because of the unusual conditions that now face the world, they go away feeling that as a negro race, God is working out for them in this conflict as many blessings as will be given any race. They stand ready now to do their part, whether on the farm or in the trenches.

During the past week some of the best men and women of the race have been brought to this encampment, specializing in various lines, and have given to the masses wholesome information on the practical, every-day problems of life. These men and women have performed this duty at a great sacrifice from a financial standpoint. In the main they have come at no expense to the association, knowing the burdens and battles that the association is having. They feel it an honor to be a part of this great movement in whatever way they can serve. Practically every profession is having a hand in this tented university on the encampment ground. The farm specialist is teaching the farmer how to breed corn, the art of diversification and the art of selection of seed. The domestic science specialist is looking carefully after the art of buttermaking, the balanced meal and other economical problems of the housewife.

The physician has pointed out the beaten paths that lead to the conservation of health both to the family and the race.

The sociologist has discussed those problems as related one to the other. The ministers have pointed out the way which leads to higher ideals, morally and religiously. The college president has shown the practical side of education and the kind most needed to meet all conditions confronting the negro.

Saturday night there came a message from William Harrison, a lawyer of Oklahoma, which was among the best heard during the encampment week. He spoke to the largest audience that has assembled on the encampment ground.

Church—1917

BILLY SUNDAY'S OPPORTUNITY

That Mr. Sunday has the ear of the public in a degree that no other preacher has, is an admitted fact, and that this advantage gives him an opportunity that no other preacher has to do good or bad, is self-evident and will not admit of proof. The fact that Mr. Sunday carries this great responsibility and wields this tremendous influence for good or evil among mankind will hold him severely accountable to his Maker for the example he sets.

America is interested in Mr. Sunday possibly as much as Mr. Sunday is interested in America. We are not certain whether the public is interested in Mr. Sunday because it believes that he can bring it nearer to Christ, or out of love for the sensational; whether they are moved by an honest desire to find Christ in the pardoning of their sins, or whether they are moved by the same curious phenomenon that takes them to the baseball or football games or to the vaudeville show; but a tremendous responsibility falls upon the evangelist, and he has a splendid opportunity to successfully combat sin.

We are going to concede to Billy, both honesty and sincerity of purpose, that he may see his plain duty in delivering his message in the Southland. There is no lack of preachers in Atlanta or the South. The pulpit is filled with men who thunder from Mt. Zion every day against the same sins that Billy Sunday is inveighing against each day; and they are leaving untouched the same sins that Mr. Sunday, so far, has not thundered against.

The gospel of Jesus Christ is love, and it has no respector of persons. It denounces sin, whether among the meek and lowly or among the crown heads, princes and rulers of the world. Religion is love of humanity and reigns to serve humanity—not to the Chinaman, Greek, Jew, Negro or Caucasian, but mankind; and unless Mr. Sunday's evangelistic work squares itself with these principles, it will fall short of the purpose of the Bible.

It will not suffice for Mr. Sunday to invade the Southland and denounce adultery, fornication, liars, hypocrites, bums, hobos, rascals, scoundrels, crap shooters, tramps and loafers, and leave untouched the lynchers, the ballot box thief, the segregator, the discriminator, the Negro hater, the promoter of racial strife and the mob leader, who burns human beings at the stake because they are black.

The people to whom Mr. Sunday is addressing his remarks, largely are just as free from the sins he makes conspicious by denouncing, as Billy is. The Southern white preacher denounces fornication, thieves, whiskey, gambling, divorce evil and intemperance, but he is eloquently, yes, deathly silent in the denunciation of mob rule, lynching Negroes, stuffing ballot boxes, intimidating, molesting and politically persecuting the Negro; he is deathly silent in protesting against prejudice, discrimination in the distribution of the public school funds, denying of the black man his rights before the law, starvation wages and the reign of terror and lawlessness among the whites against the Negro.

If Mr. Sunday is sincere, and is a lover of God and humanity, he has a splendid opportunity to preach the fatherhood of God and the brotherhood of man, that the gospel of the Lord and Saviour Jesus Christ knows no color line and that Jesus Christ died for the saving of all men who would believe on Him; that the black man is a common brother of the white man, and that the white man owes him both Godly and humane treatment; that before the law, the Negro is entitled to every privilege, every benefit accruing to the white man; that double sessions in the Negro schools are wrong and wicked; that the suppression of the Negro's vote at the ballot box is sin; that the counting him out on election day is stealing; that the unequal division of the public school funds is legalized theft; that segregation is born of racial hatred and is sin; that the beating up and shooting down of Negroes on the streets is sin; that splendidly equipped school facilities for white children and death traps and dilapidated houses for Negroes is a misuse of trust funds and an act of base inhumanity.

These are some of the sins that Mr. Sunday might thunder against. If Mr. Sunday is to help the community, he must first understand the local conditions and fire upon the hosts of sin, among the rich and high, as well as among the poor and lowly. He might address himself to the evils of Peachtree Street, Druid Hills and other fashionable residential centers as well as Auburn Avenue, Dcatur and Peters Streets; for all sin is abominable in the sight of God. Billy, you should preach loud and long that the burning of human beings in the South at the stake and the lynching of them in the East and West is a sin peculiar to white people, and is a disgrace to American civilization; and it is up to the South and every other section of our country to eliminate it from our social fabric and to establish securely before the law—an equality of opportunity in every section of our common country, for every citizen without regard to race, color or previous condition of servitude. But if you come into our midst and endorse segregation, discrimination and race hatred by holding separate meetings, preach to the Negro one day and at one place, and to the white people on another day and at another place, just as if the gospel of Jesus Christ had a respector of persons, God will not revive your work, and your great effort will fail in its purpose. If you white folks cannot serve God with Negroes, and you white preachers can not preach to Negroes and white people in common, how are you going to join together in heavenly praise in Heaven if your efforts succeed in saving black and white people on earth? Billy, you have a splendid opportunity to wipe out racial prejudice, race discrimination and hatred, and fill the hearts of sons of men with the love of God, love of humanity, love of peaceful racial relation, and retire from our section of the country, literally loving the races into a lasting gospel peace.

There is not much of the old fashioned religion that you tell us about in hearts where racial hatred and racial prejudice live. Sin and grace can not occupy the same space in our hearts and souls at the same time. One will displace the other, and unless the old religion which has brought you a world wide reputation, and millions in money, gives you the faith and the strength to tell the ballot box stuffers, the lynchers, the race haters, segregators, discriminators, the political oppressors and the industrial monarchs of their sins, and that they must cease, or they will have no part with the righteous, God will not revive your work and your message will be just as fruitless as other cowards who preach to suit public opinion, instead of the Bible of the living God.

EVENING
From PUBLIC LEDGER
Address: Philadelphia, Pa.
Date

METHODIST UNION PLAN IS OPPOSED

Many Obstacles in Way, Rev. Dr. Lewis Tells Conference

CHURCH ATTENDANCE LOW

Persons who hold church offices and are afraid these will be taken away from them if there is a unification of the northern and southern branches of the Methodist Episcopal Church; prejudices which are carefully nursed and which would take all sorts of sacrifices to pride to relinquish and the alleged "ineradicable differences" in dogma in the separate churches are said to be some of the obstacles which lie in the way of reorganizing Methodist in this country.

These impediments to unity were mentioned by the Rev. Dr. T. H. Lewis, president of the Western Maryland College of the Methodist Protestant Church, at the closing session of the Laymen's Association of the Philadelphia Methodist Conference, in the Lehigh Avenue Baptist Church. The meeting was in conjunction with the conference which is being held in Cookman Methodist Episcopal Church, Twelfth street and Lehigh avenue.

According to the speaker, Methodism is gradually declining. He said he knows of localities where the total attendance of three Methodist churches does not exceed 150. He cited figures which, he said, showed that in 1890 Methodism had increased thirty-three and one-half per cent; in 1900, twenty-eight per cent, and in 1910, fifteen per cent. Returning to the subject of a united church, Doctor Lewis said:

CLERGYMEN UNDERPAID

"Methodist clergymen should be given a living wage. Some of them, however, receive as low as $2 a day, and yet they are expected to furnish all their clothing, books and oftentimes house rent, for this sum.

After the churches are united, according to Doctor Lewis, the salaries of all Methodist clergymen will be increased fifty per cent without the necessity of imposing any additional tax upon the laymen.

The much-discussed question of reuniting the two great branches of the Methodist Episcopal Church in America, the Northern and Southern, was also discussed.

The Rev. James Cannon, Jr., of Richmond, Va., editor of the Southern Christian Advocate, declared that $1,000,000 a year is being spent by the northern and southern churches in needless competition. These churches, he said, should again conduct their conferences unitedly as in the days before the break in 1844. The question, however, of admitting negroes, in case the churches were united, arose. Mr. Cannon, speaking in behalf of the Southern Church, declared that the South is not yet ready to admit negroes.

"The Southern Church," he said, "is perfectly willing to fraternize in religion with its colored brethren, but when it comes to allowing negroes to legislate, that is another question."

Bishop Earl Cranston, D. D., of Washington, said that without doubt all prejudice will be cast aside in working for the unification of the two branches of the Methodist Episcopal Church. But, he said, the people of the North do not realize the extent of the negro problem which the South faces.

"We must find some way in which the negro shall not be humiliated," he said. "The North and South will have to work together to attain this end. All prejudices will have to be swept aside. I have been testing out this matter of unification. I believe that ninety per cent of the northern people are in favor of a reorganized Methodism and a united church. This, I feel, is true also in the South."

Congregations which view the work of saving souls "frigidly" were severely criticized by Bishop T. S. Henderson, of Chattanooga, Tenn. He also urged church workers to preach the Gospel to the foreign immigrants. "For," he said, "it takes the same Gospel to save the Italian in this country as it does to save the Italian in Italy."

The following assignments to pulpits today were announced:

MORNING

Philadelphia—Covenant, the Rev. W. H. Gotwald.
Phoenixville—Harry Phillips.
Conshohocken—Bible class, the Rev. C. W. Kitto.
Sharon Hill—The Rev. C. H. Brandt, Bible class, 2:30 p. m.
Willow Grove—The Rev. Henry Noon.
Philadelphia—Spring Garden, the Rev. C. P. Keen.
Tacony—The Rev. J. M. Bennetts.
Philadelphia—Wharton Street, T. Alexander Cairns, Ph. D.
Yardley—The Rev. H. Z. Copp.
Philadelphia—Gethsemane, the Rev. T. A. Hess, D. D.
Media—J. Day Brownlee.
Philadelphia—Mount Hermon, the Rev. E. H. Wallace.
Philadelphia—St. Andrew's, the Rev. H. M. Chalfant.
Reading—St. Peter's, 10 a. m., the Rev. Homer Metheny.
Roxborough—Central, Prof. E. S. Stauffer.
Trainer—Rev. Robert Johnson.
West Chester—The Rev. J. F. Hartman.
Oak Lane—The Rev. H. W. Tope.
Bustleton—The Rev. S. K. McConnell.
Lima—The Rev. C. H. Brandt.
Frackville—The Rev. Homer Metheny.
Philadelphia—East Montgomery, Prof. E. E. Stauffer.
Philadelphia—Gethsemane, the Rev. W. H. Gotwald.
Philadelphia—Norris Square, the Rev. H. M. Chalfant.
Lansdale—The Rev. C. P. Keen.
Reading—Covenant, the Rev. J. F. Hartman.
Conshohocken—The Rev. H. W. Tope.
Philadelphia—Elmwood, the Rev. E. H. Wallace.
Philadelphia—St. Stephen's, T. Alexander Cairns, Ph. D.
Philadelphia—Boulevard U. P., J. Day Brown-

lee.
Morton—The Rev. J. M. Bennetts.

AFTERNOON

Philadelphia—Fletcher, 4 p. m., Senator Wesley L. Jones.
Philadelphia—Tioga, the Rev. Dr. James Empringham.
Philadelphia—Columbia Avenue—T. Alexander Cairns, Ph. D.

THE GREAT ISSUE BEFORE THE GENERAL ASSEMBLY.

The great question which has elicited more interest possibly than any other in the hundred and twenty-ninth General Assembly of the Presbyterian Church, now in session at Dallas, Texas, is that relating to the merging of the Freedmen and Home Missionary Boards.

The Freedmen Board was organized some fifty-two years ago as the Freedmen's Mission to take charge of the education and religious training of the newly emancipated slaves. Its field was to be confined wholly to the South. The Missionary work among the Colored people of the North had been carried on from its inception by the Board of Home Missions on the same basis as all other Missionary work of the Presbyterian church by the Home Board. The Churches and the Missions among the Colored people of the North and practically the same status as the white churches and Missions.

For over thirty years some of the leaders of the church were ambitious to unite the Northern, known as the General Assembly of the U. S. A., with that of the General Assembly South, known as the General Assembly of the U. S. A. But there was an insuperable obstacle in the way viz: the Negro. He and his churches in the Assembly of the U. S. A., had precisely the same status as the white ministers and churches. For this reason the Southern General Assembly was not willing to unite unless the Colored ministers and churches be eleminated and set apart by themselves.

The first movement in this direction was in 1907, when by a vote of the Assembly a Presbytery could be organized within the bounds of a Presbytery to accommodate a foreign speaking people or a particular race, "but only when asked for by the people of a foreign tongue, or particular race."

The above action was simply a subter-fuge to get rid of the Colored people as their interpretation clearly shows.

The next step was to have a special Board for all the Colored work. The Assembly which met at Rochester, 1915 removed the limitations from the Freedmen Board, giving them permission to work within the bounds of Presbyterian in the North "when so invited a Presbytery." This again was simply a subter-fuge as is shown by the way this provision is interpretated. Instead of waiting to be asked to work within the bounds of the Northern Presbyterians, the Freedmen Board sent out immediatiy to all the Colored churches in the North which had been receiving help from the Home Board to report to them in the future as all Colored work had been turned over to them and the Home Board did then and it has persisted ever since to refused to assist its Colored work in the North.

Now as there were practically two Home Missionary Boards National in scope over-lapping each other, the Presbytery of Philadelphia and thirty seven other Presbyterians among them being some of the largest and most influential in connection with the Assembly, such as Jersey City, New York, New Brunswich, West Jersey, Buffalo, Cleveland, Chicago, Denver and Topeka, over turned this Assembly to merge the Freedmen and Home Boards as the only solution out of the difficulty.

Rev. Matthew Anderson, D. D., of Philadelphia, Pa., is among the foremost advocates of the merger, while Rev. John W. Lee, D. D., also of Philadelphia represents the opposing view. We witnessed with absorbing interest the contrast between Dr. Anderson, the towering giant contending for racial equality in that great church and his opponent, Dr. Lee, who severely supported an idea which to say the last, was altogether satisfactory to the white element of the church Dr. Anderson and Rev. Lee represented views on the question at issue, which are as far a part as the East is from the West.

On Wednesday afternoon the Assembly unanimously adopted a recommendation by the committee on bills and overtures of re-affirming action of the Rochester Assembly 1915, and the whole matter of uniting two Boards be referred to the Executive Commission along with church erection, to be reported next year. This action of the Assembly is a decided gain for Dr. Anderson.

Editorial.

President H. L. McCrorey, who was appointed a member of the Social Service Commission created by the General Assembly at its last meeting, attended the first meeting of the Commission, which was held in Pittsburgh last week. At this meeting officers were elected, and work for the year was outlined. It was decided, among other things, to have the work of the Commission represented at the various Synods which are yet to meet this Fall, and Dr. McCrorey was designated to present the work at the Synods of Atlantic and East Tennessee.

Dr. McCrorey also attended the Religious Congress called by the Federal Council of Churches of Christ in America, which met in Pittsburgh the same week as the Commission.

Distinguished Characteristics Of the Nashville Congress

The great Sunday School Congress, held in Nashville, Tenn., last week, was a success from every point of view. I have been asked by the Editor of the Independent to give a review of the characteristics of the congress for the benefit of his many readers. I want to assure the readers of the Independent in advance that all I shall say will be without malice or abuse.

1. The congress opened at the hour scheduled by the program committee. This is to my mind an unusual thing among our people generally. To have a time to do a thing and to do it at that time is one of the prime needs of our people in all of their meetings everywhere.

2. The program began with deep spiritual interest from the first word spoken and the first song sung. If there were any hitches any where they did not show themselves to the delegates present. The singing was led by Prof. Johnson, in his usual delightful way, to the pleasure and good of all who heard him. He had the largest chorus I ever saw among our people at any time. Jubilee music had a good chance at the congress, being sung at all services. There is something about the Negro Jubilee songs that thrills every soul they touch.

3. The conduct of the delegates was admirable. If there were any misdeameanors among them I heard nothing of it at all. They were not angels, but plain men and women, come up to the congress with a purpose and a determination to win out. This they did, as the many diplomas issued will bear evidence.

4. There were no arguments indulged in during the sessions of the congress. Everyone who has attended the congress knows that there are no provisions made for skyrocket oratory of any nature. The business of the congress was uppermost in every mind; and the mastery of the topics seemed to be the chief desire of those who came for Sunday school instruction.

5. More than a thousand delegates were present to imbibe the wisdom of the occasion. This does not include the delegates in Nashville, but those who came from nearly every state in the Union, and one from Canada. There were thirty-six churches in the city represented in the congress, besides those who came from out of the city. It was the most complete meeting of the kind I ever attended anywhere, and I have attended them in all parts of th world.

6. At no time was anybody or organization or persons not connected with the congress discussed; no resolutions read against any one; no abuse indulged in at any time or place of the many meetings held during the week. Five churches were used every day for the departmental work of the congress: Pleasant Green Baptist church, St. Andrews Presbyterian church, St. John Baptist church, Mt. Zion Baptist church, St. John's A. M. E. church and the principal meetings were held in the Mt. Olive Baptist church, Dr. Clark, pastor. With these six churches were held all of the meetings of the Great Sunday School Congress that went down in history as one of the most helpful meetings that ever met under the direction of our people anywhere, at any time.

7. The Executive Board of the National Baptist Convention, Unincorporated, presided over by Dr. Jones, met in Nashville last week also. After preparing a program for the Atlanta meeting which convenes September 5, they decided the Baptist had been talking long enough about establishing a National Baptist Theological Seminary, and proceeded to buy a building and grounds sufficient for our purposes. We made the first payment on one of the prettiest sites and one of the finest buildings ever erected in the Southland for any people. So when the convention convenes here next fall, money will be raised for the school and work will begin as soon as everything can be arranged therefor.

Many hundreds of people passed through our publishing plant at Nashville last week; and every one was charmed with the magnitude of the work. The Publishing Board has today more Sunday schools to supply with the literature than there are churches in the denomination. Nearly 21,000 Sunday schools are sending in regularly every quarter for Sunday school literature. And now I thank you, Mr. Editor, for asking for this review. And I want to assure you that there will be a large number of people in the city in September, to attend the National Baptist Convention, Unincorporated, presided over by Dr. Jones, of Mississippi.

ERNEST HALL.

2,000 COLORED DELEGATES DISCUSS MISSION FUND

Co-operation of White Baptists Is Pledged by Dr. C. L. Hailey

More than two thousand delegates to the National Negro Baptist convention were in session Thursday at the Friendship Baptist church (colored), where they considered ways and means of raising additional funds for foreign missions. Dr. R. Kemp, of Charleston, S. C., chairman of the convention board of missions made a plea for the cause.

Friday evening's program, which will be the climax of the meeting, will include an address by William Harrison of Oklahoma City, a lawyer who has represented his race before the supreme court of the United States.

Co-operation with the negro Baptists was pledged Wednesday by Dr. O. L. Hailey, chairman of a committee of the Southern Baptist convention (white). He expressed himself in favor of the better education of the negro ministry. Better education would be favorable to both races, he said.

One feature of the convention which is thoroughly enjoyed is the singing of the old religious melodies by the convention choir of 250 voices. Such songs as "Lord, Hear Me Pray," "It's Me," "A Wheel In a Wheel," "Steel Away to Jesus" and many others have been effectively revived.

While the Baptist men are in session at the Friendship church, the woman's auxiliary is holding its sessions at the Liberty Baptist church, Rev. E. Hall, D. D., pastor.

Among the 500 registered delegates at the Federal Council Congress, Pittsburg, Pa., Oct. 1-4, 1917, the A. M. E. Zion Church was represented by Bishop W. L. Lee, D. D., and Dr. James Ed Mason, and these two eminent clergymen proved easily equal to the occasion. They were accorded an attentive hearing and their contributions to the great interdenominational Congress were of best quality and highly appreciated. The Congress effected some special features in the line of its work which is a joint endeavor. Almost every phase of the present European situation and America's part in it was discussed and a concensus of opinion registered and wise and feasible suggestions offered. The work of the united church of America was defined and plans of procedure outlined and acted upon as far as was practicable for such a body of church forces.

Church—1917

A BIG STEP BACKWARD

IN THE CITY OF CHICAGO, with its three million inhabitants, there is one Catholic church, St. Monica's, located at Thirty-sixth and Dearborn streets, that boasts of having a goodly number of our people as parishioners, though the great majority of those who attend services there are white. There was something about this mixed congregation—something about these men and women, black and white, who knelt side by side to worship the same Master—that made even the Protestant feel that here at least was one place where true religion held sway, where colors mingled as in the rainbow to make one harmonious whole.

But, like a thunderclap from a clear sky, a bolt of prejudice struck this little church that will cause a wreck as complete as that of the Hesperus. Most Rev. George W. Mundelein, Archbishop of Chicago, is the man behind the gun. In a three page letter addressed to the head of a Catholic order, but reprinted and circulated throughout the parish, he states that St. Monica's is hereafter to be reserved entirely for Colored Catholics; all other Catholics of whatsoever race or color are to be requested not to intrude. Now, for the reason, perhaps it is best that we quote him literally:

"Because of circumstances that do exist here in this city, I am convinced that our Colored Catholics will feel themselves much more comfortable, far less inconvenienced, and never at all embarrassed if, in a church that is credited to them, they have their own sodalities and societies, their own school and choir in which they alone will constitute the membership, and for even stronger reasons the first place in the church should be theirs just as much as the seats in the REAR BENCHES are. It would be puerile for us to ignore the fact THAT A DISTINCTION OF COLOR enters very often into the daily happenings of our city. I am not going to argue as to the reasons for or against this line of distinction which causes so much bitterness, NOR WILL I SAY ANYTHING AS TO THE JUSTICE OR INJUSTICE OF IT. It is sufficient to say that it does exist, and that I am convinced that I am quite powerless to change it."

We repeat, we are quoting literally not from a Vardaman speech or from an essay by Ben Tillman, but from a letter written over the signature of the Archbishop of Chicago, a man who directs the spiritual welfare of tens of thousands of people. Would this man of God raise his voice against that curse that follows prejudice? Would he find consolation in the thought that his hand was stretched out to lift up the man with a white heart under a black skin? We find our answer by again quoting: "Nor will I say anything as to the justice or injustice of it." If our clergy do not raise their voice against injustice and urge their followers to wipe it out, to whom are we to look? What is their mission in life? The color question in St. Monica's or in any church would never arise if those in authority put their stamp of disapproval upon it.

Chicago is not below the Mason and Dixon line. We want no separate institutions of any kind, especially if they be forced upon us as was St. Monica's school and now the church. There may be a new edition of the Good Book where a certain class of Protestant and Catholic divines get their biased views, but we have not been unfortunate enough to see a copy. Let us pray ere it is too late that the light comes to the leaders who fail to lead their flock along the Way of the Cross. There is only one right way; only one resting place for us all. The church that bars its doors to even the least of His children has lost its usefulness in the sight of our Lord. There is such a thing as a good man making a mistake, and the Archbishop of Chicago will sooner or later realize that he has forced St. Monica's church to take a step backward.

White Baptist Leaders Speak At Great Negro Convention

With more than 2,000 "messengers" present, and 300 more en route, the National Negro Baptist convention got down to real work yesterday at the Friendship colored Baptist church. The feature of the day were the greetings brought the convention by the leaders of the Southern Baptist convention (white).

The afternoon session of the convention was called to order by Dr. Edward P. Jones, president.

Devotion was led by Rev. J. D. Bushell, Texas; Rev. W. J. M. Price, Kentucky, and Dr. W. M. Hicks, of Mississippi. Dr. O. L. Hailey was then introduced as chairman of the special committee to The Negro Baptist offering the help and co-operation of the southern Baptist white people.

Dr. Hailey was followed by President J. B. Gambrell, who indorsed every word said by Dr. Hailey, asserting that he had been for a long time desirous of helping to educate the negro ministry and that his convention realized that ignorance is harmful to both races.

Dr. Gambrell Cheered.

Following the address of Dr. Gambrell, the convention gave cheer after cheer, passing special resolutions of thanks, and raising the sum of $40 to cover his expenses to Muscogee, Okla., to show their appreciation for his attendance. Dr. Masters, secretary of the home mission board, of the Southern Baptist convention (white), also pledged support to negro education. This convention, while religious fervor is supreme, is doing great educational work among their people. They are prepared to place more than five thousand dollars for education.

Last night at 7:30 the national chorus of the convention, composed of 250 voices, rendered such negro plantation songs and melodies as "Lord, Hear Me Pray," "It's Me," "A Wheel in a Wheel," "Some of These Days," "Steal Away to Jesus," and others that were equally interesting.

Devotional exercises were conducted by Revs. R. W. Dunavant, Missouri; F. C. Fields, Tennessee; W. H. Woods, Oklahoma, and J. Russell, Wisconsin, and at 8 o'clock the sermon was delivered by Dr. E. W. Bowen, of Spartanburg, S. C. Partial reports of the enrollment committee and finance committee were made and the conventional organization completed.

Today's Program.

Today's program is as follows:

9 a. m.—Devotionals, Revs. C. H. Sharp, Georgia; P. T. Washington, Louisiana; J. E. Heywood, Illinois, and Rev. J. M. Haggard.

11 a. m.—Report of the foreign mission board. Introduction of speakers by chairman of the foreign mission board, Rev. E. W. Moore, D. D., Columbus, Ohio; address on missions, Rev. D. W. Over, Denver, Colo.

Report of the board by the corresponding secretary, Dr. R. Kemp, Charleston, S. C.; appeal for contributions to foreign missions.

11:30 a. m.—President E. P. Jones, B. S. D. D., will deliver his annual address; recess.

Afternoon session, 2 p. m.—Devotionals, Revs. J. H. Earle, J. Wesler Carter, Ohio; J. H. Holder and J. D. Johnson, Indiana.

2:30 p. m.—Report of officers; report of committee on permanent organization.

3:30 p. m.—Report of home mission board and offering taken for home mission.

Auxiliary Convention.

The Woman's Auxiliary convention will have their formal opening exercises at 2 o'clock today, with Mrs. Georgia DeBaptist, Ashburn, president, presiding. These sessions are being held at Liberty Baptist church; Rev. E. Hall, D. D., pastor. An interesting program has been arranged.

Tomorrow night there will be a special program. Judge William Harrison, of Oklahoma City, Okla., native of Mississippi, who has represented his race before the supreme court of the United States, and is regarded as the best orator and foremost advocate of race advancement, will be the speaker. He is looked upon by many as the logical successor to the late Dr. Booker T. Washington. Judge Harrison presided as judge in the superior court of his county.

The Friday night meeting is the crowning session of the convention.

HUDSON EMPHASIZES VALUE OF RELIGION TO THE NEGRO RACE

Constitution 5-6-17

"If the negro thinks for a moment that he can get away from God and prosper, he is doomed to be disappointed. There is nothing for the black man that will be so satisfying and everlastingly profitable as a strict adherence to the laws of God and by closely living according to His will," said R. B. Hudson, of Selma, Ala., secretary of the National Baptist convention, at the second day's session of the National Baptist Sunday school and B. Y. P. U. convention, which is being held in Bethel A. M. E. church.

Continuing, he pleaded for a leadership that would make an effort to get the young people to stick to the church and try to be of service to the people.

In his annual address, Dr. D. W. Cannon, president, emphasized the fact that the congress was an auxiliary of the National Baptist convention, and was not an autonomous body within the convention to use its name for prestige and power. The congress was brought into being, he said, for the purpose of training teachers and helpers in young people's work, and he asserted that its purpose was educational, having the task of instilling into the minds of the young people the fundamental principles of the denomination and to instill a due spirit of reverence for constituted authority.

Dr. J. B. Gamble, president of the Southern Baptist convention, brought greetings to the congress from the white Baptists of the country and urged efficiency in all phases of church work. Dr. Gamble's address was responded to on the part of the convention by Dr. E. C. Morris, of Helena, Ark., president of the National Baptist convention.

Dr. W. A. Fountain, president of Morris Brown university, and Dr. John Hope, president of Morehouse college, were introduced to the congress.

Urging the concentration of effort to the utilization of waste material and the salvation of the young people for service, Dr. John E. Ford, of Jacksonville, Fla., made a short talk. The morning session was presided over by Rev. J. F. Kersh, of Tulsa, Okla.

Officers elected at the afternoon session were: President, D. W. Cannon, Georgia; vice president at large, W. H. Jernagin, District of Columbia; vice presidents, J. F. Kersh, Oklahoma; J. E. Evans, Louisiana; P. W. Wesley, Texas, and J. L. Campbell, Tennessee; recording secretaries, H. T. Sims, Mississippi, and Bessie Rivers, Georgia; corresponding secretary, H. K. Hill, Florida; treasurer, S. B. Butler, Kansas; statistician, D. L. Pounds, Alabama; auditors, J. F. Clark, Louisiana, and W. A. Hutchinson, Kansas.

The workers in the boy cadet department held a meeting in the basement of Big Bethel church and formulated plans for the organization of the work, including the formation in each state of a commission to take care of delinquent youths who fall foul of the law. A. F. Stewart was made brigadier general for Georgia, and J. P. Pendleton for Mississippi.

Rev. A. C. Capers continued his lectures on the application of offerings in the Bible, while Professor S. H. Archer, of Morehouse college, spoke on "The Scriptural View of War and Peace." Dr. S. N. Vass, of Raleigh, N. C., took for his subject, "The One Law

of Teaching."

The public generally is invited to attend the song service at the Auditorium-Armory tonight, beginning at 8 o'clock, at which time some of the best negro singers from various portions of the country will appear. Special accommodations will be arranged for white people. Admission will be by tickets only, and those for white friends who wish to attend the musicale can be had at the Cable Piano company.

NEGRO BAPTISTS OF DISTRICT OF AUBURN HOLD BIG MEETING

Advertiser 7/15/17

Thirty-first Annual Session Shows Financial Results of $843.57

(Special To The Advertiser)

TUSKEGEE ALA., July 14—The thirty-first annual session of the Auburn District Baptist Sunday School Convention, colored M. B. Stevens of Tuskegee, president closed today after three days session of the most successful meeting in its history. Including $619.24 disbursed locally during the year and $224.33 in cash brought to the convention the financial results of its activities amounted to $843.57.

The meeting was held with the St. Mark Baptist church Rev. G. W. Mims pastor located on the Montgomery road three miles south of Tuskegee. The convention is composed of Sunday schools of sixty churches, located at Tuskegee, Greenwood, Opelika, Auburn Loachapoka, River View, Shorters, Salem, Cuseta, Notasulga, Dadeville, Waverly, Blanton, Gold Hill and other places.

Many Addresses Made.

Special and strong sermons were preached by Rev. R. B. Ford, Rev. S. L. Moss D. D. and Rev. B. Mitchell Special Addresses on Sunday school were delivered by W. F. Carter, C. H. Evans, and Clinton J. Calloway, of Tuskegee Institute; Rev. J. H. Smith, Rev. G. W. Mims, Rev. W. S. Smith, Rev. W. E. Burton, President M. B. Stevens Gillie L. Colquitt

Great interest was taken in the Bible institute conducted by Rev. A. F. Owens, of Selma University, laboring under the auspices of home mission board of the Southern Baptist convention, white with headquarters in Atlanta, Ga. More than a hundred teachers and preachers devoted two hours Friday to the study of the scriptures under the tuition of Rev. A. F. Owens.

Visitors and Officers.

Among the prominent visitors were Emmett J. Scott, secretary Tuskegee Institute; Major J. B. Ramsey, commandant, Tuskegee Institute; Clinton J. Calloway, head of the extension department, Tuskegee institute; Rev. G. Lake Imes, Dean of Phelps Hall Bible Training school; Frederic Wheeler, Chicago, Ill., and Rev. A. F. Owens.

After making appropriations of $62-55 to the Opelika Baptist Academy $40 to Selma University and to missions and charity, the convention passed resolutions of thanks, to the pastor and his people for their generous hospitality; to the choir for furishing fine singing, to W. S. Webb for special favor to the delegates and visiting and to Rev A. F. Owens for services.

The following officers were re-elected.

M. B. Stevens, president; Rev. G. W. Mims, vice president; Evelyn L. Lamar, secretary; Gillie Colquitt. corresponding secretary; T. H. Allen, treasurer.

The next session will be held at Shorters, Ala.

It always has been, and always will be the position of The Independent that the white folks will prepare Jim Crow accommodations for Negroes just so long as the race produces a Jim Crow leadership. Men would not make cotton, corn and other commodities to sell if there was no market for them; and in like manner, the white man would not offer the Negro second class or Jim Crow accommodations if the Negro would not accept them; and the Negro may expect to be Jim Crowed, buzzard-roosted, discriminated against kicked about, kicked off the street cars and hauled on elevators with trash and garbage, boxes and plunder, so long as he submits to such conditions and grins at the white man with his hat in his hand.

The Independent is informed that Billy Sunday will preach to the Jim Crow Negroes of Atlanta in the Jim Crow meeting provided for Negroes only in his tabernacle Monday night. Now, the gospel of Jesus Christ knows no color line. It is as susceptible to the black man as the white man. Jesus died for all; not for the white folk or for the black folk, but for every man who would seek him diligently in spirit and truth; and, if Billy Sunday can't preach to Negroes and white folks under the same tent, at the same time, then he ought not to preach to either, and if the white people who invited him here are not willing to receive the gospel from his mouth at the same time that he imparts it to the black man, he ought to be strong enough to rise above race prejudice, race hatred and Caucasian sin and say, "I am going to preach the gospel of Jesus Christ to my fellowman and let every one come that will and take of the water of life freely." If he is not able to draw men unto Christ by the strength of the gospel he preaches, he is no stronger than the sinners he is preaching to and will not be able to lift them up. It is the office of an evangelist to life the people out of their prejudices up to the love of God, and it is not his office to make the gospel he preaches submissive to the prejudices and whims of the Devil.

The Independent can not see how a self-respecting Negro can attend or take part in the Jim Crow meeting.

If the white folk cant' worship God with us here on earth, how are they going to live and serve God in heaven with us? If Billy Sunday can not preach to us all here together, what is he going to do when he gets to heaven and finds the thousands and millions of black Christian saints that slavery crushed the life out of, and the hundreds and thousands murdered, burned and prosecuted to death by white Christians? God is love and not race hatred. Jesus Christ gave His life for all men—not white men only. Neither Jesus Christ nor the Apostle Paul, whom Billy Sunday delights to quote, separated the people along racial lines to preach the gospel, but preached to all, for the message of the Bible is, "Preach the gospel to all the people; he that believes and is baptized, shall be saved; and he that believeth not, shall be damned."

A religion or gospel that discriminates among men on the ground of color or race is not the religion of the gospel of Jesus Christ or the Bible; it is selfish, it is puffed up and finds no place in the economy of soul saving.

PRESIDENT JONES APPOINTS A COMMISSION.

The Topeka Statedale Dec 9/1917.

Vicksburg, Miss., Dec. 5—In compliance with the request made by some of the leaders of the Southern Baptist Convention (white) who were in attendance at the National Baptist Convention in Atlanta last September, and in compliance with the resolution passed by this convention after speeches had been made by Drs. Gamble and Hailey of Texas, President Jones announced today the personnel of the commission, which it is understood will meet a like commission from the Southern Baptist Convention and take under consideration certain matters affecting the work of the Negro Baptists throughout the country. It was also learned here that the incorporated convention, which held a session at Muskogee last September, has appointed a commission for the same purpose, but it could not be learned definitely whether or not these three commissions, two colored and one white, would meet at the same time and place. It was learned through President Jones that in following the spirit of the resolution and carrying out the request of the convention, he bided his time, looked over the field and appointed the men he considered capable to take up and discuss dispassionately any matter pertaining to the future welfare of the Negro Baptists.

The commission as appointed is Rev. D. B. Gaines, D. D., editor of The People's Defender, Little Rock, Ark.; Rev. Geo. W. Alexander, D. D., Vicksburg, Miss.; Rev. John W. Hurse, D. D., Kansas City, Mo.; Rev. E. W. Bowen, Spartansburg, S. C.; Rev. S. S. Jones, D. D., president of the Progressive Baptist State Convention of Oklahoma, Muskogee, Okla.; Rev. J. L. Harding, D. D., president of the Baptist State Convention of Tennessee, Nashville, Tenn.; Rev. S. R. Prince, D. D., president of the Baptist Sunday School State Convention of Texas. Fort Worth.

It is understood that this commission of seven will in all probability hold a meeting, organize, and then await the notice from the Southern white Baptists as to time and place.

For the past year it seems from what can be picked up in this state that there are continued rumors relative to peace. It was said here this week that one of the strong corporation men of Philadelphia had issued a pamphlet telling how peace could be obtained among the Negro Baptists, and that another editor in Virginia had responded to one Rev. Mr. Judkins on peace proposals. President Jones was non-committal as to what steps would be taken. He had just returned from an extended trip east, where he had met a special committee that conferred with the War Department relative to some religious work during the present crisis, over in Arkansas and up in the state of Mississippi. He left at once for Louisiana, where he will be the guest of the Baptists of that state.

DALLAS PRESBYTERIANS DRAW COLOR LINE

Pedro Tinsley, member of Grace Presterian church, belongs to that class of men who are making a fight in church against discrimination and did so at the last general assembly at Dallas, Tex., June 4. He says the people of Dallas lost an opportunity of furnishing a consecrated example of brotherly love to all commissioners alike, thus setting a precedent for all general assemblies, wherever held, in the future. But the south did just as it has been doing before and after the war—drawing the color line. Prof. Tinsley was allowed $3 per day, as were the white commissioners for entertainment, but Dallas told him he could get only $1.25. Not only was this discrimination at the Dallas meeting but there was to have been a banquet to celebrate the 200 years since Presbyterianism began measures to support aged ministers. This anniversary fell in the year 1917. A plan was worked out to observe the occasion with a banquet. All this was planned by northern men in perfectly good faith. On the eve of the meeting the caterers contracting for the dinner gave notice to Secretary Foulkes that they could not serve "Colored commissioners." In Texas there was no dinner. The Chicago Presbytery met June 11 and called attention of the executiv ecommittee to the serious infraction of the fundamental Presbyterian principles in the making of arrangements for entertainment of commissioners at Dallas. Furthermore, as an amend on the part of the general assembly the Presbytery made an appeal to secure the payment of P. T. Tinsley's entertainment upon the same basis and in the same way with other commissioners.

DECLINES CALL TO BISHOPRIC

ARCHDEACON RUSSELL WILL REMAIN AT HEAD OF SAINT PAUL'S SCHOOL

Elected As Suffragan Bishop Of Diocese Of Arkansas—Feels It His Duty To Remain As Archdeacon Of Southern Virginia And Head Of Great School He Founded.

Archdeacon James S. Russell of the Southern Diocese of Virginia, will not accept the call to become Suffragan Bishop of the Diocese of Arkansas, which was extended him last month. After mature consideration Archdeacon Russell on June 15th sent the following telegram to Bishop Winchester, declining the bishopric:

"Lawrenceville, Va.,
"June 16, 1916.

"Right Reverend James R. Winchester, D. D.,
"1222 Scott Street,
"Little Rock, Ark.

"I have given the most careful and prayerful consideration to my election to the Suffragan Bishropic of the Diocese of Arkansas, and I thank you and your Council for the great honor conferred upon me. But after thirty-five years of hard work at Lawrenceville, I am persuaded that it is my duty to remain as Archdeacon of Southern Virginia and principal of St. Paul's School.

"JAMES S. RUSSELL."

Chicago Defender 3-18-17

JACKSON COLLEGE HOLDS MEETING

Jackson, Miss., March 9.—Jackson college held a religious institute here and many of the leading men and women of the country took part in the program. The bible work was in charge of Dr. R. A. Venable. Among the speakers from the north were Dr. W. B. Gross, New York city; Dr. Clifton D. Gray, Chicago; D. G. Garabrant (white), New York city. Jackson college is the oldest Baptist school in Mississippi and was founded by the late Dr. Charles Ayer. The president is Dr. Z. T. Hubert. 3-10-17

Church—1917

BISHOP GAILOR'S GREAT SERMON

Nashville Globe 2/9/17

MEMPHIS GIVEN SHAKEUP

CONDEMNS SCORN OF NEIGHBOR--WHITES MUST HELP NEGRO--TOO TIMID IN ASSERTING CONVICTIONS

Memphis, Tenn, Feb. 4.—Preaching to a great congregation in the fashionable Calvary Church, wealthiest congregation in Tennessee, the Rt. Rev. T. F. Gailor, Bishop of Tennessee, delivered a memorable rebuke to white Christians of the South for surrendering the Negro to the cruelty of the "low browed whites." The sermon shook Memphis, and gave a city of excitement something new to talk about.

One of the greatest preachers of his day, Bishop Gailor is a man of rare eloquence. For some years intelligent colored men have been doubtful of the Bishop's interest in their welfare. They will welcome his rebuke to the apathy of the white South as a new and stirring witness for their cause.

Politics and murder make up the life of Memphis. Money plays some part, and intellectual freedom no part at all. Bishop Gailor brandishes the shibboleth of his faith, and commands the followers of it to prove their belief. And that belief involves less mouthing and more practicing of what the Founder of Christianity really taught, and upon which he banished ancient philosophy for the divine passion of duty which finds human expression in love of man, one for another. The following is taken from the Commercial Appeal:

He took for his text St. Matthew 5:22: "Whosoever shall say to his brother, Thou Fool, shall be in danger of hell fire."

These words were spoken by the Lord Jesus Christ in his sermon on the mount," said Bishop Gailor. "He is insisting upon the fact of human brotherhood. He quotes the ancient law against murder and amplifies it by declaring that he who is angry with his brother without cause is in danger of the judgement, and he who says to his brother, 'raca,' simpleton, is in danger of the council; but he who calls his brother a fool is in danger of hell fire."

"The whole discourse is built upon the fact of the brotherhood of all members of the human family. This truth rings out through all the Christian writings. The Fatherhood of God and the brotherhood of man—these are the great central Christian principles. We are members one of another. We are not alone. We do not work singly. Our very salvation is connected with that of our brother, who sits beside us. Life touches life and soul is bound up with soul in the great family of God.

"The man who works for himself alone and permits the thought of his own happiness, here or in the world to come, to absorb his whole attention, without thought of the happpiness and well-being of his brethren, is on the way to death—the lonely, wretched death of selfishness. He is like an arm cutting itself off from the body. It will wither and shrivel up and die. This is the reason in our own nature for the church, which Christ founded. We live with and for one another. Our eternal hopes are everlastingly inter-related and intertwined We are members of the same family, partakers of the same privileges, encompassed by the same dangers, saved by the same Lord. Here before God, as His children in Christ, we are all—men and women of every race and name—we are all on the all weak, all sinful, all having a battle to fight and souls to save.

Condemns Scorn of Neighbor.

"Thus we are brethren; and our Lord says 'Whosoever shall say unto his brother, thou fool, shall be in danger of hell fire.' He does not mean that we should countenance folly or fail to recognize it. What He condemns is scorn of our neighbor—scorn that is always made up of two things—arrogance and cruelty. Who made you better than another? By what power have you received more talents, more gifts, a better station? Who gave you the right to injure your brother? How is it, that you are so great, so necessary, so noble, that you can despise and stamp out another life, that is wretched and poor and weak? What makes the wrath against another?

Must Help the Negro Race.

"Here we are in Shelby County with nearly 100,000 Negroes in our midst —52,000 Negroes in the city of Memphis. What social effot are we making to redeem them from vice and crime—to lift them out of Barbarism?

"The other night a respectable citizen was waylaid and murdered by two young Negro highwaymen, and the whole city was outraged. But, after all, whose fault is it? There are thousands of Negro boys and girls growing up in this city who may be, probably will be, criminals—and who is it among you Christian people that is trying to make them honest and self-supporting and self-respecting?

"Who has not heard the stories that are told with laughter on the trains, and elsewhere, of Negro ignorance and credulity in the cotton belt, exploited by base white men for the white men's gain? What serious and sustained interest have we taken or are we taking in encouraging worthy and hard-working and self-respecting Negroes to lift themselves and their families out of the sphere of ignorance and coarse living; and to protect them from the brutal insults of the low-browed whites?

"The newspaper treats as a jest the fact that the two Negro highwaymen were sent to prison for life, even before their victim was buried. The ruling race says 'Thou fool,' and in its arrogance, blind to the future, shirks the responsibility.

"My brethren, these are things that must be said, and said by southern men; for I know that all you people agree with me. The trouble is, that that great class of southern men, who want justice and fair play, and sympathy and encouragement for the Negro race, for one reason or another, have been silent, and have permitted this tremendous problem to be handled practically by that class—present in every community—who do not know or who do not care for righteousness.

"This is no question of social equality. There never was such a question. There is no such a thing as social equality, even among white people. This is such a ting as social familiarity; and we have rightly settled that question in the south. It is no question of political rights. I do not believe in any man's right to vote. The suffrage is a privilege and not a right.

"But this question is one of human rights—the human right to life, to liberty under the flog, and to be protected in the ownership of what one has earned by honest labor. These three human rights we southern people are ready to guarantee to every man and woman in our land; and here today, for the benefit of those who criticise us from a distance, I am ready and glad to say, that I voice the conviction of the best people of the south, when I say this: although we have been altogether too timid in asserting our convictions.

"Ah, brethren, I would have you come with me this morning out of atmosphere of our petty contentions and stifling jealousies into the free, fresh air of the mercy and love of our Heavenly Father—to realize for a moment on our knees our kinship in Jesus Christ—that the great and the lowly, the living and the dead, are one family and one brotherhood in Him.

"This is that true love of humanity of which the modern philosophy is but the ineffectual shadow. This is the philanthropy which does not exhaust itself in idle dreams of what it might do for the ideal race at large; but which like charity begins at home and shows itself in the common duties of common life; the philanthropy which is known first of all in kindness and gentleness to those about us—in the fulfillment of the duties of wife and husband, father, mother and friend—and which expands out through the homely duties well performed into the large and deep and thoughtful regard for the aims and hopes and life of humankind—for His sake—who hath made us all of one blood, one common clay, soon to crumble into dust, and hath also blessed us with the hope of eternal life through Jesus Chirst our Lord."

JUDGE ORDERS MAN CUT FROM JURY LIST FOR RACE PREJUDICE.

The name of John A Magee, a real estate agent and Yale graduate, of No. 174 West Eighty-sixth street, is to be stricken from all jury lists at the direction of Judge Rosalsky.

Magee's prejudice against the Negro race is responsible for this remarkable order, which was announced at the trial of a Negro in Part V, General Sessions.

Magee was one of the talesmen undergoing examination for the trial of Nathaniel Motley, accused of stabbing to death John Press, also a Negro, on August 4. Magee, when asked if there was a reason why he should not serve as a juror, replied:

"The best reason I can give for not being eligible as a juror is my prejudice against the Negro race. As the defendant belongs to that race, I know I could not view the case impartially."—N. Y. Herald.

FREEDMEN'S NIGHT AT THE GENERAL ASSEMBLY.

As is well known, the 129th Presbyterian General Assembly, U. S. A., met in Dallas, Texas. It is holding its sessions in Central Presbyterian church, better known as "City Temple." This church is thoroughly modern and up-to-date, having a seating capacity of about three thousand. Dallas is the largest city in the Southwest, with a population of 124,527 and is a large manufacturing and educational center. The colored population is about 20,000 and there are many evidences of prosperity among them. The Pythian Temple, headquarters for the colored delegation at the Assembly, would be a credit to even a larger city than Dallas.

The Assembly impresses one with its bigness. There are about 950 delegates, with representatives from 11 foreign countries. It is estimatrd that there are between two and three thousand churchmen in attendance.

The opening sermon was preached by the retiring Moderator, Rev. John A. Marquis, D. D., President of Coe College, Iowa. His text was taken from Eph. 6:11, "Put on the whole armor of God." His sermon breathed of patriotism and loyalty. In the words of a local reporter, "The sermon was an appeal to arms, the message of the Church militant and the interpretation of the gospel of Jesus Christ as a comprehensive service to mankind, which has saved civilization and held society together more than once when everything else was wild with riot and destruction."

Dr. J. Wilbur Chapman, the famous evangelist, was elected Moderator. Dr. Harlan G. Mendenhall, of New York, and Dr. John B. Rendall, of Lincoln University, were also candidates. Each received a large complimentary vote. Dr. Chapman made a very fine Moderator and he pre-

sided with that grace, dignity and ease characteristic of Presbyterian moderators.

Monday night is of especial interest to the readers of the AFRICO because it was Freedmen's night. The meeting was presided over by Mr. S. S. Marvin of Philadelphia, the head of the National Biscuit Company. The program was as follows:

Hymn, "All Hail the Power."

Music, Biddle University Quintette.

Scripture Reading, Rev. W. M. Caldwell, Alcolu, S. C.

Prayer, Rev. C. A. Ward, Newport News, Va.

Music, Biddle University Quintette.

Addresses, Rev. G. M. Elliott, D. D., Principal of Richard Aller Institute, Pine Bluff, Ark., and Rev. Franklin Gregg, Principal of McClelland Academy, Newnan, Ga.

Music, Biddle University Quintette.

Addresses, Rev. C. H. Uggams, D. D., Charleston, S. C., and Rev. C. B. Dusenbury, Jr., Bristol, Tenn,

Music, Biddle University Quintette.

Addresses, Rev. B. R. Smith, Mary Potter School, Oxford, and Rev. J. W. Lee, D. D., Philadelphia, Field Missionary in Northern States.

Hymn, "My Country," Biddle Quintette.

Benediction.

Dr. G. M. Elliott spoke to the subject, "Some of the Things That Hinder Us." Rev. Franklin Gregg spoke of "The Need of Efficient and Consecrated Leaders." Rev. Uggams by request sang very tenderly and impressively "More Love to Thee, O Christ." His address also was of a very high order. Rev. Dusenbury told of his work and stressed the patriotism of the Negro. He declared, "The Negro knows but one flag, and that is the Stars and Stripes."

Rev. Uggams spoke of the burdens of the work and the necessity for the Church giving larger support to the Board and to the workers on the field in order to a greater efficiency.

Rev. B. R. Smith aroused the audience to a very high pitch of enthusiasm in his emphasis of the following points: (1) The growing spirit of self-support. (2) The growing spirit of appreciation of our work. (3) The reflex influence of our Presbyterian work. (4) The tangible results in character building.

Dr. Lee in his address seems to have struck a responsive chord. The press thus reports his address:

"The rush of Negroes to the North is ill-advised, and in Pennsylvania they have become a liability rather than an assert, declared the Rev. J. W. Lee. D. D., pastor of the First African Presbyterian Church of Philadelphia, Pa., in an address at the City Temple last night The meeting was under the auspices of the Board of Missions for Freedmen of the Presbyterian General Assembly.

"The First African Presbyterian church is the oldest Presbyterian church for Negroes in the United States. It is celebrating its one hundred and tenth anniversary.

" 'We are confronted with the problem of housing this large rush of Negroes to the North,' he said. 'The place for the Negro of the South is in the South, where he can render the greatest amount of good in these perilous times. Like Egypt of old, the United States is going to have to feed the entire world. The Negro is a powerful factor in the garnering of wheat and harvesting of cotton and the other necessary food crops of the country. He should stay on the farms, where he can be of positive help to his country in this time of need.' "

The Biddle University Quintette sang with entire acceptance, being frequently encored. They sang again on Tuesday morning. The entire program was the subject of much favorable notice.

C. A. WARD.

Dallas, Texas.

30 YEARS FIGHT FOR SUFFRAGAN BISHOP

Election of Archdeacon Russe Marks First Fruits of Struggle by Colored Churchmen.

BEGAN THEIR FIGHT IN 1887

First Negro Suffragan Bishop Was Born in Mecklenburg County, Virginia, in 1887—Established St. Paul's Industrial School, Lawrenceville, Virginia in 1888.

(Special to THE NEW YORK AGE.)

BALTIMORE, Md.—The election of Archdeacon Russell as suffragan bishop by the diocese of Arkansas marks the first fruits of a struggle on the part of the colored churchmen that has been carried on in the Episcopal Church for more than a quarter of a century. The demand for representation in the episcopate was first formally voiced at the convocation of chuch workers among the colored people, when the late Dr. Alexander Crummell was regarded as the logical candidate for the position.

Suffragan Bishop JAMES S. RUSSELL

When the position of suffragan bishop was first authorized by the general convention of the church, there was a decided reluctance to extend its benefits to the race for whom it was ostensibly adopted. The first suffragans chosen were white clergy designated to assist the bishops of certain dioceses in their work. The Diocese of Arkansas has been the first diocese to carry out the original purpose of the innovation.

The Rev. James S. Russell, the first clergyman of the race to whom this honor has fallen, was born in Mecklenburg County, Va., in 1857. He attended Hampton School and Bishop Payne Divinity School. He was ordained as deacon in 1882 and as priest in 1887, by the late Bishop Whittle. In 1888 he established St. Paul's Industrial School at Lawrenceville, Va., where his work has won great commendation, both in and out of the church.

Commenting upon the appointment, Archdeacon George F. Bragg, Jr., one of the leaders in the movement to secure racial representation in the episcopate, said in the *Church Advocate*:

"Why should we not rejoice? But a few months after our ordination to the diaconate, in 1887, when we were far below the requisite age to be made a bishop, even had we been, at that time, a priest, we set up our banner for 'Negro Bishops.' If one will consult the files of the New York *Churchman*, June or July, 1887, he will there find our maiden proposition, suggesting a division of the Southern States into four missionary jurisdictions and the election of as many Negro bishops. No one could have accused us of 'ambition' seeing that we could not in any way be benefited by the adoption of the suggestion. From that time to the present, under all circumstances, and in the face of all kinds of opposition, we have blazed away according to the early 'vision' vouchsafed us. The chief opponent of this 'vision' was a warm personal friend. In his early seminary days, the same roof covered us both. Our own beloved mother, in Paradise, 'mothered' him, as well as us. We attended school together, and we studied together. We were born in adjoining states, and adjoining counties. The same priest presented us both for confirmation, and the same good bishop thrice laid his hands upon our heads. But it seemed to be our destiny to be leaders of a contest on opposite sides. Both of us seem to have won. We have won our contention, not, however, in its fulness; he has won the 'fruit,' and will assume the responsibility of giving interpretation to another's 'vision.'

"While our great warfare is over, and we feel deep down in our heart that we have been faithful to the trust, and that we sustain the love and affection of our brethren of the black priesthood, who, all these years, constituted us their special representative of the cause, we would be less than human if we were not minded to watch with much anxiety the quality and strength of interpretation given to the *Leadership of the Racial Episcopate*. We appreciate, more than we can express, the kindly words said of us in the Arkansas convention; and we regard the selection of our good brother not as a 'slap' at the men who have been incessant in pressing the Racial Epicopate, but, rather as an extraordinary tribute to the zeal and love of our brother Russell, who, despite his isolation from the great body of his brethren, with respect to this matter, has performed a marvellous work for the Church, in the founding of the largest school that we have, and in planting a multitude of churches in 'the black-belt' of Virginia. With all the sincerity of our heart, as in the days when we both recited to 'Thomas Spencer" and "John D. Keiley,' we wish him, and his, the fullness of every divine ' ssing."

From AMERICAN

Address: New York City

1917

Date.....

METHODISTS TO BAR COLOR LINE

Conference Votes Dr. Waters Thanks for Denouncing the Proposed Plan.

A proposal to draw the color line in church matters was vigorously denounced in the New York Conference yesterday by the Rev. Philip M. Waters, president of Gammon Theological Seminary, Atlanta, Ga.

He took for his text an address made in Boston recently by Edgar C. Blake, secretary of the Board of Sunday Schools. Dr. Waters said:

"Dr. Blake advocated that the colored people be withdrawn from the Conference to pave the way for a unification of the Methodist Episcopal Church South with that of the North. I feel that such action would be a mistake. It would mean that instead of being a great world church we had degenerated into a sect.

"Our negro brethren are absolutely loyal to the church and to Christ, and they must not be humiliated. We are praying for church unification, but it cannot be that we would want it to come from debasement of the colored people in that way. Our hearts pulsate for the cause of world democracy, but let us remember that the cause of democracy is not yet fought out in America.

Dr. Waters's speech made such a profound impression that the Conference voted him its thanks for it.

Dr. Allan McRossie, superintendent of the New York district, announced that reservations had been secured for the Conference in the Billy Sunday Tabernacle for Sunday afternoon. An invitation from Mr. Sunday that Bishop Luther B. Wilson said he expected a great evangelistic triumph from the efforts of Billy Sunday in New York.

Church-1917

"Along The Battle Front"

National Baptist Union

TWO GREAT NEGRO CONVENTIONS.

J. B. Gambrell, Cor. Sec'y

It is quite generally known that Negro Baptists, until recently, where in one great Convention. They did not follow the white brethren in having a Northern and Southern Convention, but had just one. Difficulties arose among them which led to a split in the convention, which has gone pretty well throughout all the territory.

The Southern Baptist Convention, some time ago, took steps looking to the founding of a Seminary for the Negroes, but the split in the convention held the movement up. The white brethren did not wish to take active measure until they could be reasonably certain that the money would not be lost.

At the last Southern Baptist Convention a committee on mediation was appointed. This writer, as President of the Convention, was added to that committee, by a vote of the Convention itself. The Committee on Mediation asked this writer, with Dr. Hailey, Chairman of the Committee on Order of Business, who has been connected with the movement all the time, to visit the two Negro conventions and tender the good offices of the Southern Baptist Convention, through its committee to effect a reunion of the Negro Conventions in one body, if that could be done.

Last week, Dr. Hailey and this writer made a pilgrimage to Atlanta, Ga., where one of the conventions met. We found an imposing body in session, which body gave us a most cordial reception, and a most fraternal hearing. Nothing was lacking in the cordiality of our reception.

We then left for Muskogee, Oklahoma, to meet with the other body. And we also found them a very strong body. Either one of these bodies would be counted strong, independent of color. Here too, we had a great reception, and the proposition we brought to the brethren seemed to meet with hearty good will. They seemed to fully recognize the hurtfulness of the situation, and a general expression of willingness to do what could be done to get together. This is not the time to discuss these differences, but it may be said with propriety, that they are not doctrinal. The writer has hopes that they can be adjusted.

No one could face either one of these great Conventions without feeling that the Negro Baptists are a tremendous force. Somebody has said that the Negro is a coming race. The head of the column has already arrived. They are preachers, not a few, who, for education, native ability and all around strength, would stand well in any assembly of preachers. They have in each Convention an educated, competent body of women who are leading their people. It is a good thing for the truth that the Negroes are mainly Baptists.

As one who from earliest life has been associated with the Negroes, and who has tried to be a friend to them, their great advancement is a matter of profound satisfaction. Visiting these two bodies, with Paul, I could thank God and take courage.

—Baptist Standard, Sept. 20.

From SUN

Address: Baltimore, Md.

JAN 3 - 1917

Date.....

Methodist Churches Now Brought Close To Union

In high hope of agreeing unanimously on a definite and practical plan of union at its next meeting on June 27, the joint commission on unification of the Methodist Episcopal Church and the Methodist Episcopal Church South adjourned at 1.14 o'clock yesterday afternoon at Mount Vernon Place Church after a five-day conference.

It was too big a task for the commission to settle within a week, with any chance of the plan being acceptable to the 7,000,000 members of the two denominations. So in these sessions, held almost continuously since last Thursday, differences were threshed out thoroughly and stated definitely. Then four strong committees were appointed to reconcile them and make definite reports and recommendations at the next meeting, to be held at a place not yet designated.

Even then a third meeting will most likely be necessary before the final plan of unification is adopted for submission to the two General Conferences. This third meeting will possibly be held again in Baltimore.

Negro Issue Most Delicate.

Most dangerous of the problems to be handled is the disposition of the negro members of the Methodist Episcopal Church and the attitude of the proposed reorganized church to the negro. About 10 of the 25 members of the Southern Commission are strongly determined to insist upon a separate organization, if not a separate church, for the negroes. They base their stand upon the ground that separation would be best for the negro as well as the white man.

Bishops Collins Denny, Warren A. Candler and E. E. Hoss are understood to stand firmly together for a separate negro church. On the committee handling this problem are the two negro commissioners and Bishop Denny. If it can evolve a plan acceptable to the entire committee, those who know the situation believe the two churches will certainly agree.

Another frankly admitted difficulty is the General Conference and its powers, especially its authority to change the church constitution without a check and its right to retire bishops for anything except sickness or age without trial. The third is the jurisdictional conferences into which the church in the United States is proposed to be divided and their number and powers. The general plan is understood to embody an Eastern, Southern, Western and Pacific Conference. There would be much trouble in fixing the borders of these conferences, in the Maryland territory particularly.

Commission Makes Statement.

But the commissioners by no means regard these problems as too big to solve, and the present status of the question of union is best shown in the official statement of the joint commission as follows:

"To the Ministers and Members of the Methodist Episcopal Church and the Methodist Episcopal Church South:

"We send you greetings in the name of our common Lord.

"Upon our coming together in the city of Baltimore, we had before us the report of the joint commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church South at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916.

Vital Issues Defined.

"It was agreed that the fundamental and vital issues between us were as follows:

"The general conference and its powers.

"The jurisdictional conferences, their number and their powers.

"The status of the colored membership of the Methodist Episcopal Church in the reorganized church.

"We rejoice to say that the spirit of God has been with us. Our fellowship in Christ has been intimate and refreshing. Our discussions have been frank and brotherly. We have been of one mind and one heart in our purpose to advance the interests of the kingdom of our Lord and Savious Jesus Christ.

"It was believed that if agreement should be reached touching the three items mentioned above, with time and patience and with the help of the Holy Spirit, the details of a plan for the unification of Methodism could be worked out.

In Agreement On Many Questions.

"We are happy to be able to report that we find ourselves in general agreement concerning many of the questions involved. However, in view of the magnitude of these questions it was manifestly impossible for us to reach final conclusions. For further consideration, therefore, we have referred these subjects to strong committees, with instructions to present a detailed report at a session of the joint commission to be held on June 27 at a place to be designated.

"It is our fervent hope that the spirit of brotherly love and Christian fellowship so evidently manifest in all the deliberations of the joint commission may prevail throughout our churches and we earnestly call upon all our people to continue instant in prayer and blessing of God upon the work so auspiciously begun."

How Committees Are Made Up.

The committees are constituted as follows:

On Judicial Council—Bishop R. J. Cooke, Bishop W. B. Murrah, the Revs. A. J. Lamar D. G. Downey, F. M. Thomas and C. B, Spencer; Charles Warren Fairbanks, Judge M. L. Walton, Col. E. C. Reeves, Ira E. Robinson.

On Jurisdictional Conferences—Bishop W. F. McDowell, Bishop E. E. Hoss, the Revs. E. B. Chappell, Dr. John F. Goucher, Dr. H. M. DuBose and Edgar Blake, T. D. Samford, Alexander Simpson, Jr., A. W. Harris, Dr. R. S. Heyer.

On Status of Colored Members—Bishops Earl Cranston and Collins Denny, the Revs. W. N. Ainsworth, W. J. Young, R. E. Jones (colored), J. W. Van Cleve, J. R. Day and John M. Moore; H. H. White, P. D. Maddin, Dr. H. N. Snyder, I. Garland Penn (colored), George Warren Brown and Judge Henry Wade Rogers.

General Reference Committee—Bishops E. D. Mouzon, Warren A. Candler, J. W. Hamilton and F. D. Leete; the Revs. E. M. Randall, Thomas N. Ivey, C. M. Bishop, A. F. Watkins, Frank Neff and A. J. Nast; Rolla V. Watt, William Rule, C. W. Kinne, John R. Pepper, Dr. R. E. Blackwell and J. H. Reynolds.

NATIONAL BAPTIST CONGRESS

A Great Line-Up Of B. Y. P. U. and S. S. Forces in Fire-Scourged City

Atlanta People White and Colored Stood Right by the Work. Atlanta Board of Trade Contributed One Thousand Five Hundred Dollars to be sure of Entertaing the Great Delegation..

NEXT SESSION GOES TO GALVESTON, TEXAS.

6-14-17

Atlanta, Ga., June 12, 1917

The National Baptist B. Y. P. U. and S. S. Congress has just

closed here its twelfth annual session with paramount success in every way. Although Atlanta has just passed through a great fire with seventy-three blocks destroyed, and 1553 houses destroyed by fire, the people did not begin to want the Congress moved to another city. Even the Board of Trade of this city circulated a petition among the white people, and raised fifteen hundred dollars and turned the same over to the local authorities of the Congress, to be sure that no part of the entertaining feature of the Congress would suffer, and that no delegate would have to go home for the want of room and attention.

The Congress lasted from the sixth to the eleventh of the month taking in every feature of the work as heretofore, and adding new features to what had been done. The Congress is a meeting of methods, both in S. S. and B. Y. P. U. work. Every day, some expert of the denomination was called upon to give an exposition of something that would be helpful to the workers when they returned to their homes Among the leading men who took part in this phase of the work were Rev. S. N. Vass one of the best Bible scholars of the race; Rev. A. C. Capers, one of the leading younger ministers, and pastor at Texarkana, Arkansas; Prof. G. N. Reddick, brother to President Reddick of the Georgia Baptist Convention, and Principal of the Americus Academy; Rev. John E. Ford, pastor of the Institntional Church, Jacksonville, Fla., and recently elected President of the New Leland University; Rev. C. LeRoy Butler, of New York, now serving as one of the colered evangelists under the Home Mission Board of the Southern Baptist Convention; Rev. C. H. Parrish, Editorial Secretary, National Baptist Sunday School Board; Rev. J. T. Brown, Expositor of the S. S. Lessons for said Board; Miss Alice Cushing, Fireside School, Nashville, Tenn.; Dr. P. James Bryant, President of the B. Y. P. U. Board and pastor of Wheat Street Baptist Church; Prof. S. H. Archer, member of the Faculty of Morehouse College; and many more.

The Executive Board

of the National Baptist Convention had ben called to meet upon the same occasion, but at a different church, to make out the program of the Convention to be carried out in Muskogee, Oklahoma, next September. The Secretaries of all the Boards were there except Secretary Jordan who was detained by sickness. The Board spent more than a day carefully going over the field, and over the long, long list of capable and available men who might serve the denomination at Muskogee next September. The program as will be brought out by Secretary Hudson, was chuck full of the names of these men to be one thing or another, to make the grand old army move off as never before.

Southern Baptist Greetings

were brought to the Board and to the Congress by Dr. J. B. Gambroll, of Dallas, Texas, President of the Southern Baptist Convention Dr. Gambrell was full of wit and humor, and above, overflowed so to speak with the kindliest feeling of his brethren for the Negro Baptists of the United States, and for the entire Negro race. His address was responded in a neat way by Dr. E. C. Morris, President of the National Baptist Convention, to the delight of his large young constituency.

President Cannon's Annual Address

was brimming full of denominational interest, and was listened to by the large house with marked attention. He was at once re-elected as were all the other officers. He emphasised the fact that the Congress was not a money-making organization ;that its purpose was to hold the young forces of the denomination together to be ready to answer to the call of the parent body, the National Baptist Convention; that it was not intended to support or even rival the National Baptist Convention either in power or authority.

The Representation

from various states was not as large as at Memphis last year, as amatter of course, for it was farther away from the black belt; the news about the Atlanta fire just a few weeks in advance, all served to dampen the ardor of many who had anticiptaed the trip. And yet the representation was large. Up to Saturday morning there was a report on enrollment which stated that more than one thousand had enrolled from the various states. It is difficult at this time to say just how many there of these from each state, but your Arkansas readers will be pleased to read the names of those who attended from Arkansas: Prof. E. J. Lee, Cottonplant; Rev. T. W. Chism, Plummerville; Pres Jos. A Booker, Little Rock; Pres. J. F. Clark, A. M., Brinkley; Profs. Ward and Riley, Biscoe; Rev. J. H. Abernathy, and Mrs. Rev. A. L. Higgins, Pine Bluff; Mrs. Fannin, and Rev. G. W. Dudley, Forrest City; Rev. S. M. Anderson, Marked Tree; Rev. Isaiah Johnson, D. S. Shadd, Prof. H. W. Holloway, Rev. D. B. Cleveland, Jackson, McGehee, and Dr. E. C. Morris, Helena; Rev. S. L. Short, Helena; Rev. R. C. Cates, Osceola, Rev. Williams, Marianna. The next session of the Congress goes to Galveston, Texas.

SEC'Y BOYD'S SPLENDID REPORT

Remarkable Work of the National Baptist Publishing Board

Journal & Guide 9/22/17

PLANT WORTH $500,000.00

Giving The Church a Distinctive Literature Edited and Printed By Negroes

Atlanta, Georgia.—Baptists from practically every state in the entire union, listened bewildered and awe-stricken with surprise at the astounding success reported by the Rev. R. H. Boyd, D. D., secretary of the National Baptist Convention in session in this city.

As secretary of the National Baptist Publishing Board of the National Baptist Convention the Rev. R. H. Boyd made his twenty-first annual report, and as on former occasions completely captivated the messengers who gave him almost continual applause, as he recounted the obstacles that he had been compelled to surmount, in making he plant the pride of the entire race.

Throughout the session he was referred to as the "Moses" of the Negro Baptists, as it is attributed to him that he has brought the Negro Baptists out erature until he began to publish a series of Sunday School Periodicals at Nashville. The plant as stated in the report of secretary R. H. Boyd, is valued at nearly one-half million dollars, and they are sending out annually over ten million copies of religious literature and denominational books. Nearly two hundred thousand dollars i sthe gross report of the receipts and expenuses for the year. The report was in printed form and was distributed among the messengers. It deals with every phase of the publishing work and pays a glowing tribute to the so-called little R. F. D's or unknown Baptists, that have, according to Dr. Boyd's version, made the most rapid and the most wonderful progress of any denomination.

We are striving to bring order out of chaos, lift our people out of ignorance and superstition and bring them out to the marvelous light of a new day, as exemplified and taught by the lowly Nazarene, declared Dr. Boyd before the convention as he concluded his report.

When he referred to the National Baptist Publishing Board as having a member of the International Lesson Committee, only Negro in the world occupying the position, the convention went wild with applause. "We make everything from a post card, to an encylopedia, and from a calling card to a Bible. Our literature is written by Negroes, set up on type setting machines owned and operated by Negroes, printed on printing presses owned and operated by Negroes, finished in a book binding plant owned and operated by Negroes, and sent out for use by Negro Baptists. A Baptist literature from beginning to end," declared the venerable secretary, who will be seventy-five years old on his next birthday.

From EVENING NEWS

Address: Baltimore, Md. 1917

Date

NEGROES BIG PROBLEM

Methodist Unity Commission Issues Formal Statement.

Conference Adjourns, But Door Is Left Open For Future Negotiations.

After adopting a resolution that leaves open the door for future negotiations and sets June 27 as the date for the next meeting, the joint commission of the Methodist Episcopal Church and of the Southern Methodist Church adjourned yesterday at Mount Vernon Place Church. The commissioners, including bishops, pastors of important churches and laymen, found they could not devote more time to the deliberations.

What to do with the negro Methodists was the one problem for which no solution was found. Bishop Cranston was named head of a committee that was especially appointed to deal with this problem and report at the next meeting. The success of the whole movement may depend upon a solution of this problem.

Text Of Statement.

The full text of the statement for publication follows:

"Upon our coming together in the city of Baltimore we had before us the report of the Joint Commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church South at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916.

"It was agreed that the fundamental and vital issues between us were as follows: (1.) The General Conference and its powers. (2.) The Jurisdictional Conferences, their number and their powers. (3.) The status of the colored membership of the Methodist Episcopal Church in the reorganized church.

"We rejoice to say that the Spirit of God has been with us. Our fellowship in Christ has been intimate and refreshing; our discussions have been frank and brotherly; we have been of one mind and ohe heart in our purpose to advance the interests of the Kingdom of our Lord and Saviour Jesus Christ.

Church – 1917

National Convention of American Federation of Catholic Societies Adopts Resolutions Affecting the Negro

The Kansas C

At the sixteenth annual convention of the American Federation of Catholic Societies at the Muehlemach Hotel, this city, August 26 to 29 inclusive under the auspices of the Roman Catholic church, the Negro Contingent was quite small in that there were but three representatives present but succeeded in having adopted the following resolution affecting the Negro:

FAIR PLAY AND JUSTICE TO NEGROES.

RESOLVED, That the American Federation of Catholic Societies deeply and painfully impressed by recent outbreaks of mob violence and lynchings against our negro population deplores the existence of racial hatred in our midst and commends to the authorities and people of the United States a humane and just and sympathetic consideration of the needs and conditions of the colored people and in their behalf demands such governmental action as will secure their natural rights and constitutional guarantees.

This resolution was intrusted to the care of Bishop Joseph Schrembs of Toledo, Ohio, by Captain L. C. Valle, Chief of the Colored Roman Catholic Bureau, Chicago, Ill. It was Bishop Schrembs who endorsed the Colored Roman Catholic Bureau as well as the Commission of Colored people two years ago in the Celebration of their 50th Anniversary of Negro Freedom held in Chicago. The Catholic Federation of Societies represents three million Catholics of every race and tongue and the presentation of the resolution was made by Bishop Schrembs and fathered most strongly for its passage on the floor of the Convention. Captain Valle was accompanied here by Mr. P. J. Cooper, Manager Colored Roman Catholic Bureau and Mrs. Cooper.

CAPTAIN L. C. VALLE.

From SUN

Address: Baltimore, Md.

Date.....

Methodist Churches Now Brought Close To Union

In high hope of agreeing unanimously on a definite and practical plan of union at its next meeting on June 27, the joint commission on unification of the Methodist Episcopal Church and the Methodist Episcopal Church South adjourned at 1.14 o'clock yesterday afternoon at Mount Vernon Place Church after a five-day conference.

It was too big a task for the commission to settle within a week, with any chance of the plan being acceptable to the 7,000,000 members of the two denominations. So in these sessions, held almost continuously since last Thursday, differences were threshed out thoroughly and stated definitely. Then four strong committees were appointed to reconcile them and make definite reports and recommendations at the next meeting, to be held at a place not yet designated.

Even then a third meeting will most likely be necessary before the final plan of unification is adopted for submission to the two General Conferences. This third meeting will possibly be held again in Baltimore.

Negro Issue Most Delicate.

Most dangerous of the problems to be handled is the disposition of the negro members of the Methodist Episcopal Church and the attitude of the proposed reorganized church to the negro. About 10 of the 25 members of the Southern Commission are strongly determined to insist upon a separate organization, if not a separate church, for the negroes. They base their stand upon the ground that separation would be best for the negro as well as the white man.

Bishops Collins Denny, Warren A. Candler and E. E. Hoss are understood to stand firmly together for a separate negro church. On the committee handling this problem are the two negro commissioners and Bishop Denny. If it can evolve a plan acceptable to the entire committee, those who know the situation believe the two churches will certainly agree.

Another frankly admitted difficulty is the General Conference and its powers, especially its authority to change the church constitution without a check and its right to retire bishops for anything except sickness or age without trial. The third is the jurisdictional conferences into which the church in the United States is proposed to be divided and their number and powers. The general plan is understood to embody an Eastern, Southern, Western and Pacific Conference. There would be much trouble in fixing the borders of these conferences, in the Maryland territory particularly.

Commission Makes Statement.

But the commissioners by no means regard these problems as too big to solve, and the present status of the question of union is best shown in the official statement of the joint commission as follows:

"*To the Ministers and Members of the Methodist Episcopal Church and the Methodist Episcopal Church South:*

"We send you greetings in the name of our common Lord.

"Upon our coming together in the city of Baltimore, we had before us the report of the joint commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church South at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916.

Vital Issues Defined.

"It was agreed that the fundamental and vital issues between us were as follows:

"The general conference and its powers.

"The jurisdictional conferences, their number and their powers.

"The status of the colored membership of the Methodist Episcopal Church in the reorganized church.

"We rejoice to say that the spirit of God has been with us. Our fellowship in Christ has been intimate and refreshing. Our discussions have been frank and brotherly. We have been of one mind and one heart in our purpose to advance the interests of the kingdom of our Lord and Savious Jesus Christ.

"It was believed that if agreement should be reached touching the three items mentioned above, with time and patience and with the help of the Holy Spirit, the details of a plan for the unification of Methodism could be worked out.

In Agreement On Many Questions.

"We are happy to be able to report that we find ourselves in general agreement concerning many of the questions involved. However, in view of the magnitude of these questions it was manifestly impossible for us to reach final conclusions. For further consideration, therefore, we have referred these subjects to strong committees, with instructions to present a detailed report at a session of the joint commission to be held on June 27 at a place to be designated.

"It is our fervent hope that the spirit of brotherly love and Christian fellowship so evidently manifest in all the deliberations of the joint commission may prevail throughout our churches, and we earnestly call upon all our people to continue instant in prayer and blessing of God upon the work so auspiciously begun."

How Committees Are Made Up.

The committees are constituted as follows:

On Judicial Council—Bishop R. J. Cooke, Bishop W. B. Murrah, the Revs. A. J. Lamar D. G. Downey, F. M. Thomas and C. B. Spencer; Charles Warren Fairbanks, Judge M. L. Walton, Col. E. C. Reeves, Ira E. Robinson.

On Jurisdictional Conferences—Bishop W. F. McDowell, Bishop E. E. Hoss, the Revs. E. B. Chappell, Dr. John F. Goucher, Dr. H. M. DuBose and Edgar Blake, T. D. Samford, Alexander Simpson, Jr., A. W. Harris, Dr. R. S. Heyer.

On Status of Colored Members—Bishops Earl Cranston and Collins Denny, the Revs. W. N. Ainsworth, W. J. Young, R. E. Jones (colored), J. W. Van Cleve, J. R. Day and John M. Moore; H. H. White, P. D. Maddin, Dr. H. N. Snyder, I. Garland Penn (colored), George Warren Brown and Judge Henry Wade Rogers.

General Reference Committee—Bishops E. D. Mouzon, Warren A. Candler, J. W. Hamilton and F. D. Leete; the Revs. E. M. Randall, Thomas N. Ivey, C. M. Bishop, A. F. Watkins, Frank Neff and A. J. Nast; Rolla V. Watt, William Rule, C. W. Kinne, John R. Pepper, Dr. R. E. Blackwell and J. H. Reynolds.

FORM NEW CHURCH

Negroes Organize "First Born" Congregations.

Philadelphia is to have a new religious denomination, "The Church of the First Born." Public notice has been given by J. Foster Thomas, solicitor, that on September 24 an application will be made to the Court of Common Pleas for the new organization's charter.

The head of this new denomination of colored worshipers is Bishop Walter M. Kirk, of No. 1735 North Twenty-first street. Associated with him is the octogenarian preacher, Rev. Scipio Starling, and the Rev. William Smith, minister. The congregation of this church is largely composed of the recent migrations from the South, and especially from Mecklenburg county, North Carolina. The mother church was founded there at Charlotte in the year 1897 by the present bishop. They are darkies of the old type, the kind we think of as faithful slaves and mammies. Many of them are well along in years and some were former slaves.

The organization can claim some 50 families, or about 200 adherents, in Philadelphia at present, and three services are held each week at the bishop's house. As soon as funds can be raised the organization intends to build a church in the northern section of the city.

Though the bishop is evidently a man well versed in the Scriptures and fluent in language, he takes special care to belittle the value of book learning and colleges and declares that he was taught to be a preacher in the "High School of Glory." The name of the denomination is taken from the Bible text: "Ye are come to the general assembly and the church of the first born, which are written in heaven" (Hebrews 12:23). Their only creed is "Christ and the Old and New Testament." Their law is love. Their discipline, however, is more complex. It consists of eight Biblical texts. When an applicant has mastered the first four and been duly examined by the Holy Ghost, he is received into the membership of the first estate. When he has mastered also the other four texts and qualified by examination he is received into full membership and is eligible to the office of the ministry.

The church organization consists of a bishop, a preacher and a minister. The former has general oversight of the central congregation and others that may be organized. The preacher delivers the sermons, the minister tends the flock and also preaches on occasions. In addition there is the board of officers consisting at present of Henderson Bradshaw, Nancy Johnson, Annie Reynolds and Hattie Baker.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

The National Baptist Convention Unincorporated

Atlanta Independent

IN 37TH ANNUAL SESSION. FUNDS RAISED: EDUCATION $15,000 —MISSIONS, $10,000—CONVENTIONAL, $5,000. 2,500 DELEGATES IN ATTEDANCE. 10,000 ATTENDANTS. 9/15/17

The National Baptist Convention, unincorporated, met in its 37th Session with Friendship and Liberty Baptist churches, September 5-11, 1917. Those who have attended the convention from its organization to date report the Atlanta session the most enthusiastic and helpful in the life of the convention. Delegates and messengers from thirty-seven states were in attendance. The reports from every department of the work were encouraging and helpful.

Special Features.

The annual address of Pres. E. P. Jones, the conventional address delivered by Judge Wm. Harrison, of Oklahoma, and the addresses delivered by Drs. Chas. W. Daniels and Chas. O. Jones, white, of this city.

Departments.

The Home Mission Board, Foreign Mission Board, Educational Board, the B. Y. P. U. Board and the Publishing Board, all show a great increase in the volume of work and the good done. The Layman's movement, headed by Judge Harrison of Oklahoma, shows great progress, and that many leagues had been organized throughout the country. This movement bids to become one of the most important and substantial departments of the Baptist people in the country.

Character of the Convention.

The grandstand player and hot-air merchant were conspicuous by their absence from the convention. The convention was largely composed of the best business churchmen in the denomination. The convention was engaged in work; not in talking, not in abuse or vituperation against anybody. Neither the name nor the organization of the incorporated brethren was referred to during the entire session. No speech of denunciation directed at any man was allowed or indulged in during the sessions. The brethren found a plenty merit in their own cause to talk about.

The purchase of a well kept ground and building in Nashville for the National Training School for teachers and preachers was enthusiastically received and thousands raised and pledged for its support. So if the white brethren want to approve of the work and still hold good their promise of $50,000 for the maintenance of such a school among Negroes, it is up to them to act, for the realization of such a project among the Negro Baptists of the country is a fact. The grounds and buildings purchased in Nashville are easily worth $75,000, but were handed over to the Baptists through the good office of that Christian statesman, R. H. Boyd, for $25,000; $5,000 cash and the balance on terms. The cash bonus was raised in Atlanta, and the work is assured. With such leaders as President Jones, Drs. Boyd, Robinson, Gaines, Thomas, Carter, Hall, Prince and Hurst the work must succeed. The convention adjourned to meet in Arkansas in 1918.

Atlanta.

The convention was enthusiastically received in our city and was well attended, both by the Georgia people and the civilians. Our white friends donated liberally to the financial side of the work. All the Baptist churches, with the exception of Wheat Street and Ebenezer, opened their doors to the delegates. Their pastors left instructions to their members not to permit any of the messengers of the convention to worship under their vine and fig tree; but the members of these two churches attended the convention while their bosses were away attending the rump convention in Muscogee.

It matters not what others may say about the unincorporated convention, the people were here, men of character, brain and deeds, not of mouth, hot-air, long coats and eye glasses, but men who have made good in their own right, as well as for the cause they so ably and conscientiously represent.

The convention was a great treat to the city, and rendered the state and county a great service. The Atlanta Constitution and the other white dailies reported 2,700 delegates during the convention. The enrollment was twice the amount reported from the Muscogee convention. The representative of the white Southern convention, through its president, Dr. Gamble, visited both conventions and looked on, and is in a position to draw his own conclusions as to who represents the Baptist masses throughout the country.

There has been great sparring between the factions as to who should control the money that the white Baptists donate the Negro Bapists for Home Missions. At present, the Morris faction has charge of that money, and some of the men who are paid that money in Georgia, spend the most of their time creating dissension, preaching strife, fighting in the streets, telling lies, publishing slanders and raising the devil in general. It would be better for the cause of missions if our white brethren did not help either side, and let them man it out among themselves. All these misfits and repudiated preachers would then go back to plowing, where they would make better fits than they do in the pulpit, for the reason they cannot control the churches, and they make their living by intriguing and keeping up a disturbance in the denomination for salaried positions most largely financed by our white brethren.

Georgia at the Convention.

Last year in Kansas City, Georgia had four delegates at the National Baptist convention, and this year, Georgia had two hundred and fifty representatives at the convention, showing an increase in interest and membership, as a result of the conduct and treatment accorded Dr. Boyd at Augusta in 1916. At this convention, he was denied the right to open his mouth or to make a defense against the many malicious and false charges that had been brought against him by Secretary Gaines and Georgia preachers. Any man who arose in the Augusta meeting and mentioned Dr. Boyd's name, was bulldozed and threatened with violence; but Dr. Boyd's friends will be at the convention in Columbus and will decently and respectfully, always within their parliamentary rights, rise and discuss the Boyd side of this question, if the Morris side is mentioned.

We take the position that our state work should be conducted without reference to National affairs, and that the preachers and delegates should be permitted to attend either convention they choose and buy their literature from whoever they please. And let us at home work out our own difficulties for the cause of Christ without reference to Morris or Boyd, incorporated convention or unincorporated, but if the Morrisites insist upon their bulldozing methods, Boyd's friends will meet them and will be heard.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

DEPT. OF WORK AMONG THE NEGROES

H. C. LYMAN, D.D., SUPERINTENDENT
78 E. MITCHELL STREET, ATLANTA, GA.

EXCERPT
FROM THE 1916-1917 CATALOGUE

BARBER MEMORIAL SEMINARY
ANNISTON, ALA.

BIBLE STUDY
Sunday School Teacher Training Department

JUNIOR YEAR

First Standard Course, Charles A. Oliver's "Preparation for Teaching", begun and completed.
Practice teaching in Seminary Sunday Schools.

MIDDLE AND SENIOR YEARS

Advanced Standard Course, completed in two years.

SUBJECTS AND TEXTBOOKS:

The Old Testament and its contents, Robertson.
The New Testament and its writers, McCleymont.
The Pupil and the Teacher, Weigle.
Fundamentals of Church History, Cowan.
Missionary Methods for Sunday School Workers, Trull.
The Organized Sunday School, Axtell.

The above classes are enrolled in the Teacher Training Department of the International Sunday School Association and receive diplomas in recognition of the satisfactory completion of either course.

The Teacher Training Department has become a force for good in the Sunday Schools to which the Barber Seminary girls go.

In the year 1915 twenty-six girls received diplomas for completing the Teacher Training work. In May last 27 more received similar diplomas. The granting of these diplomas has become a regular and important feature in the exercises of commencement week.

In addition to the above course, the International Uniform Lessons are studied in the regular Sunday school of the Seminary.

The minimum number of chapters to be memorized by the school will be 16.

A few samples show what our girls did in Sabbath School work this summer: Estelle McClintick added 33 to her Sabbath school; Charlsie Stuart added 30, Sallie Ardis 27; little Elizabeth Batie was elected president of her divided S. S.; she united it and managed it well for the summer.

Note: — **FISK** and a number of other Schools make similar Catalogue Announcement.

Church – 1917

THE MEETING ON UNIFICATION AT TRAVERSE CITY, MICH.

Southwestern Christian Advocate 7/12/17

The joint meeting of the Commissions on the Unification of Methodism at Traverse City, June 27-July 3 was notable for the brotherly feeling that existed between the commissioners and the deep seated purpose to complete the task which the two Churches has set before them. Moreover, it was surprising as it was gratifying, to note how difficulties gave way in the presence of brotherly consideration, mutual tolerance, and the larger interests of the Kingdom. It will take a prophet to tell what the immediate outcome will be of the negotiations for organic union. But it is entirely easy to see that the meetings so far held, representative as they are of the life of the two Methodisms, have produced great good in a better understanding between the two Churches. Such fraternity as is evident will not go backward, but instead must warm into the most cordial relation very soon and in the not remote future mean a happy cementing of the dissevered Churches.

More than a week, altogether, was spent at Traverse City, and if the Commissions were not able to give to the Church anything definitely approved and adopted, the time spent was worth while. We did at Traverse City just what must be done if we are to have the Union of Methodism. We must talk frankly, we must talk freely. May be some think we had only a talk-fest but when we begin to think about it, talk-fests are necessary. People do not settle differences in cold blood. People do not make unions by a mathematical process. There must be sentiment to cement a union and sentiment never comes from a cold storage. There must be warmth of heart, there must be mutual sympathy and mutual appreciation. So that the meeting at Traverse City, to our mind, was very significant.

The brethren sat indiscriminately in the room. Some one remarked in the course of the meeting it would be hard to tell where the Commissioners of the Methodist Episcopal Church, South, began and where the Commissioners of the Methodist Episcopal Church stopped. As a matter of fact this could not be told. They took their positions at the table without any thought of section, and in the discussions the alignments were not always on the side of the Church to which the speaker belonged. It was necessarily true in the major part of the discussions that the Commissioners guarded the interests of the Church represented, but on the other hand there was freedom that wiped out sectional differences. The songs, the prayers, the greetings before and after the meeting and the brotherly consideration dominant during the meeting were all tokens of a brighter day for Methodism in America.

Both of the Churches are anxiously waiting to know what was done with reference to the Negro. First of all permit us to say that the reports sent out by the associated press on this phase of the subject can not be relied upon. Not one word was officially given out by the Commission and no man had a right to speak for the Commission. It is not to be denied that there are sharp differences between the two Churches on the Negro question. The Methodist Episcopal Church has traditions and a history in its relation to the Negro for which it cannot apologize. God has wonderfully blessed the efforts of the Methodist Episcopal Church in behalf of the Negro in the South. There is a spiritual value of the Negro's relation to the Methodist Episcopal Church that both the Negro and the Church realize and we are forced to believe that there are those in the Methodist Episcopal Church, South, who realize the fundamental value of the work the Methodist Episcopal Church has done for the Negro. On the other hand the Methodist Episcopal Church, South, has traditions which it faces with reference to the Negro. The Southern attitude toward the Negro is well-known. It is not altogether controlled by the Church nor to be controlled by the Church. Without justifying at all the attitude of the South toward the Negro one can easily see that the attitude which the South has taken is deep rooted and must be met in a very serious and careful manner. As a matter of fact, the Negro question was not discussed. Practically all the time of the Commission was taken up in the discussion of the powers of the Regional Conferences and of the General Conference and we are happy to report that there was a degree of unanimity on these vital points that was encouraging. The questions which have been the crux in the discussion thus far with reference to unification are: the judicial council and the Negro. These questions were not touched by the Commission. The reports submitted were re-committed to the committees constituted to study these subjects and the Commission adjourned to meet January 23, 1918, in Savannah, Georgia. where it is hoped that the historic setting and the memories of John Wesley's days in that city and vicinity will help in the solution of the questions which we are yet to face. If we are to have the catholicity that was in the mind of John Wesley when he sent forth with his blessing, the church organization that has had such wonderful success, we may fondly hope that under the direction of God we may see the light and that we may have the courage to face the will of God, whatever the will of God may be.

We are publishing elsewhere the official report sent out by the Commission.

REPLY AND REBUTTAL—THE C. M. E. CHURCH IS NOT A FAIR EXAMPLE OF SECRETARY PENN'S CONTENTION.

Christian Index

By Bishop R. A. Carter.

2-22-17

In the issue of February 7th of the Central Christian Advocate of the M. E. Church appeared an article by the Freedman's Aid Secretary I. G. Penn, under the caption: "The Methodist Episcopal Church and the Black Man." It seems that he was trying to prove the M. E. Church had not failed in its duty to its colored members by keeping them in organic relations with it instead of setting them apart as an independent organization,but rather that the fact that the then colored members had been so retained had been a distinct benefit to them. I should have had only a passing interest in the article if Sec. Penn had not dragged the C. M. E. Church into the discussion,and instituted a comparison between the growth of the colored members of the M. E. Church and the C. M. E. Church to prove his contention. May be I should have let it go unchallenged even then, as not worth discussing, but that I noticed that the edior called atteniton to the article as one to "clip and put where it can be often seen." It occured to me then that in simple justice to my Church that I should add some probably unknown or forgotten facts to his article, so that they might be "put where they can be clipped and seen often" in connection with Secretary Penn's article.

Secretary Penn evidently forgot that "Comparisons are odious" always. In this case it is particularly exasperating to have some of the very folks who are partly responsible for our lack of growth to stand us up beside themselves and point to us as a shining example of anemia and mal-nutrition. If Secretary Penn wished to prove that setting the colored members of a white church apart into a separate and independent church organization is not conducive to the numerical growth and best interest of said members his selection of the C. M. E. Church is both unfair and unfortunate. Secretary Penn of all men needs no light on the statement and fact that of all the independent Negro church organizations the C. M. E. Church has had less chance to grow and prosper of any of them. There may be many reasons why the C. M. E. Church has not grown as rapidly since its organization as it might have, BUT ITS SEPARATION FROM THE M. E. CHURCH, South IS NOT ONE OF THEM. Secretary Penn began his article by saying: "We are after the light these days, and where light is needed it should be given." Of course, he does not need any light, however, to understand that the fact that the C. M. E. Church was organized by the M. E. Church, South, and has always sustained "fraternal relations" to the M. E. Church, South, has always been a liability rather than an asset to the C. M. E. Church in the representations which the other Negro Methodist churches have made concerning it to the Negroes. Secretary Penn knows quite well that the persistent, bitter, and well-nigh merciless war of misrepresentation, slander and abuse waged against the C. M. E. Church by the other Negro Methodist churches be-

cause it was organized by the M. E. Church, South, and bore fraternal relations to it, has done ALL TO RETARD ITS NUMERICAL GROWTH And the colored members of the M. E Church have not been by any means the least persistent, valiant and militant of these warring cohorts. Secretary Penn does not need to be told that from its birth until recent years he C. M. E. Church has been "the speckled bird" of Negro Methodism and all of "the birds round about" have been "against her." Every one conversant with the history of the unrelenting warfare and persecution to which the C. M. E. Church has been subjected from its birth until recent years is not surprised so much that it has not made more rapid growth in numbers, but is surprised that it still survives.

Secretary Penn said in the article in question that the C. M. E. Church "is the beneficiary of whatever help comes from the M. E. Church, South, for Negro uplift." I suppose he used the PRESENT TENSE advisedly. Let me give him some more "light where light is needd" it seems. For many years after the organizing of the C. M. E. Church the M. E. Church, South, was too busy repairing its own devastated fortunes to do anything for the C. M. E. Church. It not only gave it nothing, but it did not trouble itself to see that the property which it meant for it to have, and which rightfully belonged to the C. M. E. Church, was delivered to it. In consequence, scores of churches in the cities of the South, with their entire congregations, were taken from us by other Negro Methodists. I wonder does Secretary Penn know that even today just a handful of the pastors and fewer of the members of the M. E. Church, South are able to differentiate between the C. M. E. Church and the other Negro Methodists, and frequently help Secretary Penn's pastors and members under the impression that they are helping us? Of the dozen or more colleges and schools of lesser grade built, owned, and maintained by the C. M. E. Church, Paine College is the only one which represents any large amount of money given by the M. E. Church, South. To the others it has given scarcely nothing for building, and but little for maintenance. And this is not stated in any spirit of criticism or complaint, but to give Secretary Penn some "needed light." If the M. E. Church, South had poured the millions of money into houses of worship, parsonages, schools, and in helping out preachers' and presiding elders' salaries for the C. M. E. Church which the M. E. Church has poured into the colored part of itself in the South, the C. M. E. Church would have given better results than the M. E. Church has gotten.

The General Conference of the Colored Methodist Episcopal Church will convene in Chicago, Ill., May 1918 just a few months from this date. As the meeting for this distinguished body approaches before which the general superintnedents or bishops and general officers of the church must render their quadrennial account of their stewardship and the body which surveys these reports and pronounces them good or otherwise, the body of men who are to introspect existing laws of the church and approve, revise, expunge or add to, the body of men who must take upon themselves the responsibility of saying by what laws the great Colored Methodist Episcopal Church must be governed for a quadrennium, the body of men who must answer all questions pertaining to the episcopacy and affecting the general officers and officers of the church, the body of men who are supposed to represent the brain and intelligence of the church—as the meeting of this distinguished body approaches interest throughout the entire church is aroused. Methodists every where become greatly concerned at the mention of a General Conference.

NATIONAL THEOLOGICAL SEMINARY PURCHASED AT NASHVILLE, TENN.

Baptist of the United States to Open Training School—Buy Boscobel College.

Baptist of the United States to Open Training School—Buy Boscobel College.

After years of waiting, Nashville will enjoy the realization of a Theological Seminary. This announcement was made, following the adjournment of the Executive Committee meeting of the National Baptist Convention, unincorporated, which held its session here last week. At the same time the Executive Committee of the Woman's Auxiliary, was holding its session and joins in the announcement. President E. P. Jones, who was here, but was called home, opened the meeting and its deliberations were presided over throughout the session by Rev. Robert Mitchell, of Bowling Green, Kentucky, president at large. The Women's Auxiliary was presided over by Mrs. Georgia DeBaptist Ashburn, of Evanston, Illinois. While the committees formulated their programs for their next annual convention to be held in Atlanta, Georgia, September 5-11, and laid plans for much activity and constructive work, it was agreed that the most important action taken was the purchasing of the Boscobel College site, consisting of four buildings, and about seven acres of land. These buildings were formerly occupied as a White Female school, and during it soperation, was one of the most exclusive schools of the South. Enthusiasm ran high when the announcement was finally made that the deal was consummated, and that the Negro Baptists would have a Theological and Training Seminary whereby its members could be trained as preachers and teachers.

The property and buildings are located on Sevier Street in East Nashville on one of the highest points on the East side of the River, overlooking the city of Nashville being situated almost on the banks of the classic Cumberland. There are two main buildings, sixty-five dormitories in the principal building with four large class rooms and a heating plant that was only recently installed at a cost of five thousand dollars. It also has a music conservatory with nine music rooms entering into it. On the campus is found magnificient tall Tennessee Oaks while the entire campus is one huge plot of Kentucky Blue grass. The buildings are the most modern, as it has only been two years since the white people suspended operation on aecount of the great fire in East Nashville. Within one-half day after the announcement was made that the school could be had, over ten thousand dollars were subscribed. A whirlwind campaign throughout the United States will be made for the purpose of raising fifty thousand dollars to pay for and equip the buildings. A Board of Trustees will be named for the control and management of the school and president, dean and faculty are to be elected. It is announced that the school will be in operation soon after the meeting of the National Convention which will be held in Atlanta, Georgia next September. Telegrams of congratulations poured in all the week on those who remained over, congratulating them upon the wise movement made by the denomination. Dr. G. L. Prince, of St. Joseph, Missouri chairman of the Educational Board, and Dr. David Abner, of Conroe Texas, secretary of the Educational Board called their Board together immediately after the consummation of this deal to organize for the active service. The following s

Dr. I. L. Thomas has resigned as Field Secretary of the Board of Home Missions and Church Extension and was appointed, at the recent session of the Washington Conference, District Superintendent of the Washington District. Dr. W. A. C. Hughes having been appointed Field Secretary of the Board of Home Missions and Church Extension.

On Christmas day the white and colored pastors of Chattanooga, Tenn., met in Wiley Memorial Church, the leading colored church in Chattanooga and one of the white pastors preached the Christmas sermon. Is this not just as it should be and is it not thoroughly in line with the spirit of the season?

Church – 1917

ne Synodical Conference and Our Colored Mission.

The Lutheran Pioneer 10/16

The Ev. Luth. Synodical Conference of North America met in biennial session at Toledo, Ohio, August 16 to 21, in Trinity Church, Rev. Geo. Blievernicht, pastor.

It is under the auspices of the Synodical Conference that our Negro Mission is prosecuted. The Board for Negro Missions, through its president, Rev. C. F. Drewes, of St. Louis, presented a very comprehensive report of the work done during the past two years. The laborers of the Board are to-day working in Alabama, Arkansas, Georgia, Illinois, Louisiana, Maryland, Missouri, New York, North Carolina, South Carolina, Virginia, and in the District of Columbia. In Louisiana the work is carried on from 11 mission centers, while in North Carolina there are 25 stations. Last winter the Misssion opened a new field in Alabama, and is vigorously prosecuting the work at three stations, two of which, Rosebud and Oak Hill, are in Wilcox County, and the third at Sedan, Monroe County. The Board is at present employing 58 laborers in its extensive field, of whom 19 are white and 39 colored. Of these workers two look back upon a continuous service of more than thirty-five years, while another laborer has served the Mission for a period of twenty-three years. The staff of laborers consists of one field secretary, six professors, 24 pastors, and 23 teachers. Seventeen of the pastors, besides serving from two to four stations, also teach regularly in the mission-schools. Upon the whole, the workers have proved faithful and efficient. The Mission prosecutes its work at 51 stations. Of this number 36 are regularly organized congregations. During the past two years six new stations have been opened. While some of the older stations have made little or no progress, others have had a fine growth. Thus the membership of the congregation at Concord has almost doubled itself, while ten other stations are also able to show great gains. St. Paul's at New Orleans still ranks first in membership, a place it has occupied for the last fifteen years. The members of our churches are apparently trying to lead consistent Christian lives, and generally enjoy the respect of their white and colored neighbors. Thus a real estate dealer in North Carolina said some time ago to the president of the Board: "If all the Negroes were like the Lutheran Negroes, they would be all right."

THE APPROACHING GENERAL CONFERENCE AND SOME OF ITS PROBLEMS.

By DR. J. A. BRAY, General Secretary of Education, C. M. E. Church

ress. How many souls have been added by conversion or restoration? What is the membership as compared with the close of the last quadrennium? How many new churches and parsonages have been built? Has the passion for mission work increased? Is there a larger interest in the educational work and is this interest manifested in a larger attendance in our educational institutions? Is there an increased spirit of brotherly love in the church? Are the ideals of worship higher? Is there a larger appreciation o fthe need of preparation for preaching the gospel? These are some of the questions that enter the minds of those who have abiding interest in the church. Of course as the General Conference approaches the question naturally arises at all of the conferences, who are to go as delegates? A simple reply should be those who are competent, "the fit." Men are not made fit or competent by geographical lines and in the selection of a man neither the place of a man's birth, nor the conference from which he hails should have a determining influence upon his selection. What matter if a man is a transfer? Every man voting may be a transfer before the next quadrennium closes, and the church is connectional. Personal friendship should not be a determining influence. Conferences should vie with each other in their effort to send the very best and strongest men. The slogan should be "fitness."

Some of our vital problems that are to come before our next General Conference are those connected with the development of our Church boards. It is a fact that reflects discreditably upon our church that we have developed no Church Boards, but that we have the bunglesome and antiquated General Board, which attempts to resolve itself now into a Mission Board, and then into a Publishing Board and then into some other board. No interest of the church can be thoroughly developed under such chameleon like process. Our church needs to have as all Methodist branches have, the C. M. E. Church excepted, strong connectional boards, constituted of men adapted to that particular field of activity. There should be a strong and efficient Educational Board, a good Mission Board, a Publishing Board, a Church Extension Board, an Epworth League Board and a Sunday School Board. These boards should take the place of a General Board and should have their separate times of meeting so that some real work might be done in way of promoting the activities under the supervision of that Board. How can any man with reason act on every one of these boards? It seems to many thoughtful men like a playlike. It is trifling with great interests.

One of the most serious handicaps the church is laboring under is the absence of General offices. There should be general offices for all of the general officers. What right has the church to elect men to general offices without furnishing them quarters in which to do their work? And if this is done for one general officer it should be done for every general officer in the church. In other words, our Book House wherever it is located, should furnish rooms equipped for every general officer in the church and not to do so is a discrimination that the church should not stand for. The church would largely benefit from such a course.

The church has not a single general officer that it does not need, if that general officer will bestir himself to awaken and increase interest in that particular phase of church work that his activities are supposed to cover. There is an indirect income from a department well managed that is hard of estimation. Not the dollars today, but the hopes tomorrow.

Every general officer should thrill the church with interest in his department and in this way a round connectional life will be developed. In addition to the departments already in operation there is no question that we should have a Sunday School Board.

It is pathetic to see the argument advanced by some men that the church has too many general officers. It is no time for attempting to turn the hands on the dial backward. The great Colored Methodist Episcopal Church is advancing, and there must be no breaks put upon her wheels. Every conference should select fit and progressive men, who believe in "safe world democracy," and in legislation that has for its purpose the continued growth and progress of the church. We need no calamity-howlers now; no night hawks nor screetch owls, but larks that sing the coming day.

The making of constructive laws for the government of our great church is infinitely more important than going to the General Conference to elect men as bishops or general officers. Of course wherever men are to be elected for high positions it is necessary to exercise great care in the selection and election. But this is not so important that it should consume the larger portion of the activities of the men who go to act as delegates. The chief concern should be about the laws that are to affect the departments of the church which constitute the pillars upon which the church must be built.

LUKE HITCHCOCK, D. D. ADAM POE, D. D. J. M. REID, D. D. B. F. CRARY, D. D.
J. M. WALDEN, D. D., SEC'Y. BISHOP CLARK, PRES'T. R. S. RUST, D. D.
ROB'T ALLYN, D. D. JUDGE GOODRICH. T. M. EDDY, D. D. J. F. LARKIN, ESQ.

MEMBERS OF THE CONVENTION THAT ORGANIZED THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN TRINITY CHURCH, CINCINNATI, OHIO, AUGUST 7-8, 1866

Bishop D. W. Clark, the chairman, had taken a prominent part in the organization of the work of the Methodist Episcopal Church in the South, and was prominent in beginning the education work in Atlanta, Ga. Clark University was named in his honor as a recognition of his services.

The Rev. John M. Walden, D. D., was Secretary of the Convention. From the very beginning as slaves were liberated in the South, Dr. Walden (afterwards Bishop) began his work among the freedmen. First in connection with inter-denominational organizations. He formulated the plans of the Convention and very largely wrote the constitution, which was finally adopted. The Bishop was a very large factor in the work of the Society until the time of his death, during nearly fifty years.

The Rev. Luke Hitchcock, D. D. was for many years one of the Agents of the Book Concern, and was always a cordial and efficient advocate of the work of the Society.

The Rev. Adam Poe, D. D. was one of the Book Agents also, and was efficient in his co-operation.

The Rev. J. M. Reid, D. D. was for many years editor and Missionary Secretary, and deeply interested in the welfare of the freedmen.

The Rev. B. F. Crary, D. D. of St. Louis was for many years editor of the Central Christian Advocate, and had much to do in laying the foundation and developing the work of the Methodist Episcopal Church in the section in which Missouri is a center.

The Rev. R. S. Rust, D. D. was a life long Abolitionist. He devoted his entire time among the freedmen and white people of the South following the war. He was Corresponding Secretary from 1866 to 1888, twenty-two years, and left a record of marvelous diligence and efficiency.

J. F. Larkin, Esq., was a prominent banker of Cincinnati.

The Rev. T. M. Eddy, D. D. was one of the brilliant preachers of the Church and was for many years successful pastor, editor and Missionary secretary. He gave his influence to the new movement without re

ebrities of Chicago and had a far reaching in-

ebrities of Chicago and had a far reaching in-

fluence and sturdy devotion to Methodism as a whole, and to the work among the freedmen especially.

The Rev. Robert Allyn, D. D. was President of one of the State Normal Schools of Illinois, a man of large ability and influence.

It would be difficult to find a group of men more eminently fitted to grasp a great national and racial emergency which had come to the Methodist Episcopal Church in providing for educational work among both races in our new Southern Conferences. Their work was well done. The foundations they laid will abide, and their names will be remembered by future generations as men who believe in Christian education as a great factor in the uplift of the people.

PITTSBURGH PA DISPATCH
OCTOBER 11, 1917

Negro Congregation Buys Site For Church on Center Avenue

As a result of the purchase from Harry Lehman and others by the John Wesley African Methodist Episcopal congregation, through the United States Realty Company, of 100x120 feet at Center avenue and Francis street, in the Hill district, a church is to be built on the property at a cost of about $50,000. The lot cost the congregation $12,500.

and it is intended to erect the church early next year. The congregation's present church is on Arthur street, but the congregation is so large and growing so fast that a larger church building is necessary. The purchase of the Lehman lot takes off the mark one of the best unimproved corner properties in the Center avenue section.

Church-1917

THE ISSUE FRANKLY FACED

By the Rev. W. H. Brooks, D. D., Pastor St. Marks Methodist Episcopal Church

(An address delivered before the New York Preachers' Meeting, March 25, 1917.)

ALTHOUGH this Preachers' Meeting is not a legislative or judicial body, such is its importance and influence upon the Church at large that it becomes one to speak with deliberate utterance and dispassionate judgment upon a subject of such paramount importance to so many thousands of two great races and which is to affect both for ages to come. The great need in a discussion of this character is perfect frankness and Christian candor which have not been too prominent in dealing with racial questions, especially when both sides were present in respectful numbers.

The period of coddling and fondling on one hand and blind acceptance and sycophancy on the other has passed, we trust forever. However unwelcome and unpalatable truth may be, he is no friend who speaks other than truth and he is no man who wishes less than this. But truth is often many-sided so that one is not bound to see every angle and therefore may not be above an error of judgment but he is under obligation to be true to the truth he does see and loyal to the convictions he does hold.

The question under discussion narrows itself down to a simple proposition: Can the two races live together here in America in church and state on the principle of equality, liberty and fraternity? Can there exist a Christian Brotherhood in which will be recognized equality of rights, privileges, opportunities and responsibilities?

Dr. Blake holds that this is impossible in the Christian Church and it would be a strange anomaly to expect that in state which cannot be attained in church. The reason given for this impossibility is racial immaturity. He says, "It is not a matter of racial equality but of racial maturity. Probably no race ever made such an astounding advance in so short a time, but remarkable as this racial progress has been and impressive as has been the individual leadership that has been produced, it is only fair to say that the Negro as a whole is a long way from racial maturity." This is as true, eloquent and brilliant a sentence as ever written by Shakespeare, the great difference, however, is Shakespeare is instructive, he really says things when he speaks. Ten minutes walk from where we are, and we can find groups of people, not one of whom is a Negro, who have not as a whole come to their maturity. Must a race mark time and wait in its upward reach until as a whole it comes to its maturtiy? How long would the Israelites have waited in Egypt? or the Germanic tribes in the forests of Europe? or the Anglo-Saxon in his savagery in England? or the Pilgrim fathers of bleak New England? or the Chevalier of the sunny south? How long, O Lord, how long must the Mexican wait and the President continue his "watchful waiting" until these people as a whole come to their maturity? Must the Chicago train wait in the station at New York until it gets up sufficient steam to carry it through to that distant city? or start with what steam it has and make steam in the running? Must the eaglet wait until it reaches its maturity before trying his wings? Must the artist wait until he is a master before he commences to paint? Must all the preachers wait until as a whole every one has flowered into a Beecher or a Phillip Brooks before any be permitted to preach?

Then again maturity is a relative term and is dependent upon who sets the standard. The civilization of China and India look upon that of America as youthful immaturity. Those who attended the great Edinburgh Conference some years ago knew that with a few honorable exceptions, most of the Americans were at a disadvantage measured by the side of those English and German specialists and experts who had given a life time to the study of a particular field or problem. The black man's immaturity is no more pronounced in a General Conference than was the American's immaturity in the Edinburg Conference. Whether a man is tall or short depends largely by whose side he is walking. Some men with wonderful reputation as preachers in remote towns have a fashion of apparently dwindling when brought to the great centers. It is not that they are less but the standard is higher. In the interest of truth and for the sake of the argument we frankly admit that the Negro as a whole has not come to racial maturity and with shame we must confess that after a thousand years neither has the Anglo-Saxon as a whole come to his maturity. Witness the lynchings in this country of innocent men and delicate women, as well as the shameful burning of children not yet out of their teens by frenzied mobs of so-called civilized people.

Dr. Goucher stands by the side of Dr. Blake and declares there cannot be equality in the Church on the ground that the Negro is a pensioner. He says that the Board of Home Mission and Church Extension alone gave the colored people more than all the colored people of Methodism had given in all the various boards combined. Now Dr. Goucher is an honorable man, a devoted friends of the race and would not purposely strike below the belt, but his statement from this rostrum and the facts do not agree. Good men become color-blind sometimes when dealing with a dark subject or feel free to say anything concerning the Negro right or wrong and that it will be accepted. According to Mr. Samuel Shaw, the treasurer of the Board of Home Mission and Church Extension, the Colored Conferences last year paid to that board $19,253.93 and the board paid back to these conferences $20,662.63 in donations, and $40,700 for Home Missions. A grand total of $61,362.63. Verily a goodly sum.

But from the Quadrennial Report to the General Conference of the Freedman's Aid Society for the preceding year, the Colored Conferences have given $38,035 for the Boards of Foreign and Home Mission; $37,098 for Freedmen's Aid; $3,900 for Sunday School; $6,692 for Board of Education; $1,307 for Church Temperance and $10,000 for Bible Society. Woman's Home and Foreign Missions, etc., or a grand total of $99,559 or $38,196.37 above Dr. Goucher's figures. And this does not include the number of Colored churches in white conferences extending from Boston to California, and does not include the Episcopal Fund and Conference Claimants. This, too, in the face of the fact that we receive the smallest wages and pay the highest rent for the poorest accommodations throughout this Christian country than any other class of people. Suppose the statement is true, have we reached a joint in our applied progressive, Americanized, twentieth century religion that the Kingdom of God is not only come with observation, but weighed, measured, tabulated and immortal souls which have been disturbed by a spark, quickened by life, illumined by the Spirit

Southwestern Christian Advocate 5/18/17

Wilmington [illegible]—Rev. C. Carnes, D. D., Presiding Elder
St. Stephens, Rev. A. J. Wilson,
Southport, Rev. C. R. B. Shepherd.
Kenansville, L. R. Pearce.
Burgaw, W. T. Carnish.
Magnolia, R. F. Flowers.
French Creek, R. Baker.
Phoenix, C. H. Andrews.
Vineland, William Campbell.
Bolton, Wesley Best.
Marietta, Luke Grady.
Chadbourn, M. V. Walker.
Rockfish, Adam Smith.
Bolivia, D. L. Rowell.

Swifts, L. W. Shell.
Calypso, A. L. Williams.
St. John, C. Miller.

New Bern [illegible]—Rev. A. L. Pric[illegible], Presiding Elder
New Bern, T. S. Marsh.
Mt. Olive, J. A. Smith.
Navassa, C. V. Richardson.
Rockypoint, J. L. Hall.
Scotts Hill, R. H. McCaulley.
Richland, E. P. Marshall.
Long Creek, Thomas Everett.
St. James, J. W. Brown.
Kendall, George Washington.
Petersburg, Seth Best.
Angola, A. J. James.
So. Wilmington, J. J. McIntire.
E. Wilmington, Solomon Mandy.

Fayetteville [illegible]—Rev. W. H Capehart, D. D., Presiding Elder
Fayetteville, T. J. DeBerry.
Mt. Zion, R. T. Timberlake.
Atkinson, Boyd Lewis.
Tomahawk, J. E. Mallette.
Wilson Mills, E. Hurst.
Selma, I. W. Beattie.
St. Mark, J. H. Reid.
Smithfield Circuit, F. W. Sowell.
Fairmont, W. B. Williams.
Fayetteville Mission, U. S. Edwards.
Elrod, S. D. Durham.
Dunn, D. L. Graham.

Weldon D[illegible]—Rev. D. L. Grady, Presiding Elder
Kinston, G. A. Gore.
Goldsboro, N. S. Comer.
Rocky Mount, P. O. Jones.
Washington, S. E. Jones.
Brinkleyville, A. L. Sanders.
Rich Square, J. G. Lewis.
Murfresboro, C. H. Hayes.
Weldon, J. H. Nero.
Kenley, J. F. McNair.
Wilson, J. W. Formyduval.
Warrenton, A. A. Thompson.

partakers of the Divine nature are to be reduced and regulated by the cold metallic terms in dollars an cents? As I walk through this spiritual market I shall hear them crying, "Souls for sale—white ones, one dollar apiece; black ones, fresh, just as good, half-price." Going, going, gone.

I read in a very old book this sentence: "My brethren, have not the faith of our Lord, Jesus Christ, the Lord of Glory with respect of persons." And I had the impression that that came from the Head of the Church.

The place of the Negro in the United Church.—There are three pertinent propositions before us: first, put him outside in an independent church; second, keep him inside, but limit him to his own affairs; third, give him a regional conference on parity with all other regional conferences and treat him as a man.

We do not hold with some of our brethren that it is impossible for the church to put us out. By long years of diplomatic training and hard thinking you have learned to accomplish an ungracious thing in a graceful manner. But you cannot put the Negro out without establishing a caste church. You must lay in Zion another corner-stone and rear another superstruction. You must ignore your New Testament, trample it as a sered leaf, an outworn garment, a piece of worthless paper. In your caste church no preacher will dare approach the sacred Temple of Jehovah, kneel at the footstool of the Eternal; seek the secret place place of the Most High or the shadow of the Almighty for fear he may have a vision and perceive of a truth that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. Let the Church put him out and it means a ministry shorn of its power and an altar destitute of its fire. Let Methodism do this and she weakens the moral forces of the world for righteousness and gives religious sanction to every form of segregation, discrimination and degradation known and unknown in all other churches and in every state and country the world over. Let Methodism do this and she turns back the hands of the dial, reverses the wheel of progress, rips the seamless garment of our Lord and puts Him to open shame and uncovers the cess-poll of hate, distrust and wickedness such as would make Christianity a hissing and a stench in the nostril of both man and God.

The second proposition is, keep him in but limit him to his own affairs. But the limitation is to be done not by the church, the church simply gives the Negro the rope and fixes the noose and then turns her head and the Negro is invited to commit ecclesiastical and spiritual suicide. I quote the beautiful little speceh we are advised to commit, then walk out on the stage, make the bow and recite what Dr. Blake puts in our mouths: "We recognize the embarrassment in the Union of the two Methodisms and we are willing to do our part to relieve it. We do not want to leave the church. We want to remain a part of it, but brethren, give us a regional conference of our own with the same powers as other regional conferences. Let us elect our own bishops and control our own local affairs as other regional conferences do. Give us a representative upon the Connectional boards and societies of the

The Christian Recorder 1/11/17

APPOINTMENTS SOUTH CAROLINA CONFERENCE

A.M.E.

Charleston [redacted]—N. B. Sterrett, D. D., Presiding Elder

Mt. Zion, D. A. Perrin.
Summerville, M. A. Hollings.
St. George, W. R. Alston.
Trinity, S. W. Ladson.
Holly Hill, W. G. Mance.
Eutawville, P. N. Mouzon.
St. Paul, C. W. McQueen.
Ridgeville, J. H. Rhames.
Lincolnville, R. S. Laurence.
St. James, G. W. Hill.
Mt. Carmel, J. J. Lucas.
Ebenezer, P. R. Wolfe.
Wiltown, A. Gillard.
Jacksonboro, H. M. Small.
North Charleston, S. Ballard.
St. Netha, D. S. Chisolm.

Beaufort [redacted]—E. H. Coit, D. D., Presiding Elder

Beaufort, C. J. Bynum.
Green Pond, E. W. Graham.
E. Combahee, R. C. Williams.
Walterboro, J. S. A. Grant.
Hendersonville, R. H. Dunbar.
Camp Ground, G. W. Mance.
Mt. Zion, E. B. Mack.
Sheldon, G. E. Miles.
Port Royal, E. J. Smith.
Bluffton, L. W. Jennings.
St. John and Ridgeland, W. D. Humbert.
Hilton Head, K. S. McHoney.
Hardeeville, F. H. Eady.
Bethel Mission, G. W. Heyward.
Lott Hill, S. B. Bennett.
St. Paul, S. J. Gillison.
St. Mary and St. Phillip, J. P. Perks.
Blountsville and Yemassee, W. H. Norman.
Transferred to the Piedmont Conference, P. C. Lee.

Edisto [redacted]—P. J. Chavis, D. D., Presiding Elder

Emanuel, A. E. Peets.
Wadmalaw, R. A. Rawls.
St. Johns Island, M. T. Talbert.
N. Johns Island, E. E. Ladson.
Edisto, P. C. Lisbon.
Mt. Hor, E. C. Anderson.
St. Andrews, R. B. Taylor.
Fairfax, I. F. Gillison.
Brunson, C. C. Robinson.
Estill, G. W. Gillison.
Bamberg, J. S. Maynard.
Early Branch, S. R. Gethers.
Smeaks, W. G. Gibbs.
Dawkins, S. N. Brown.
Martin and Allendale, S. W. Woolfe.
Hamberg, J. W. Burns.
Blackville, T. A. Robinson.
Mt. Pleasant, N. C. Hill.
Varnville, W. A. Joiner.
Maryville, J. Holman.
St. Paul, W. H. Turner.
Macedonia [redacted]on, M. B. McPherson.
Jehosse, J. H. Johnson.
Adams Run, George Washington.
Mt. Pisgah, J. E. Jones.
Rockville, J. O. Johnson.
Embry, G. L. Sims.

Aiken [redacted]—W. R. A. Felder, Presiding Elder

Aiken, I. W. S. Ball.
Graniteville, G. S. Albany.
Pine Forest, J. H. Albany.
Williston, W. G. Baxter.
Barnwell, A. B. Coleman.
Denmark, M. G. Gowdy.

The Theological Seminary of Virginia (white) Alexandria, Va. Protestant Episcopal at its 1917 convention conffered the degree of Doctor of Divinity on Archt Deacon James S. Russell, principal St Paul Normal and Industrial School at Lawrenceville, Va.

The Reverend John Albert Williams, colored priest of the church of St. Philip the Deacon in Omaha, was re-elected secretary of the Dioces of Nebraska at the recent annaul church council.

The Crisis July, 1917. P. 144.